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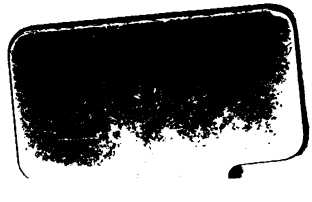

THE

MASONIC MANUAL.

ON THE VALUE OF MASONIC PUBLICATIONS.

BY THE REV. JOHN OSMOND DAKEYNE, M.A.

The following Extract is copied from the Freemasons' Quarterly Review, for June, 1844, from the Speech of the Rev. J. Osmond Dakeyne, delivered on the occasion of his presiding at the Masonic Festival of the Oliver Testimonial at Lincoln, on the 9th of May, 1844.

"I need not tell you, Brethren, what Freemasonry is. Before I was initiated, now some twenty years ago, I had read a good deal about what it *is not*. I allude to a book published by Professor Robison, of Edinburgh, towards the close of the last century, entitled, 'Proofs of a Conspiracy,' &c.,* in which he, with great ingenuity and considerable ability, endeavoured to connect Freemasonry with the worst features of the Illuminati, &c., of the Continent. He was kind enough to say that he thought Masonry in England was, in some degree, free from the charges he had brought against it. And what were those charges? That we were disloyal, irreligious, and conspiring to overturn all sacred and settled institutions! This book made a great impression; but that impression is removed. And how? By these books which lie before me! [Great cheering as the Rev. Brother then held up splendidly-bound copies of Dr. Oliver's Masonic Works.] These have dissipated for ever the accusations brought against our Craft. *Disloyal!* Why, at the very moment when Professor Robison published his book, who were the heads of our Order? The chivalrous Earl of Moira, George Prince of Wales, and Edward Duke of Kent! *Disloyal!* Was not George the Fourth our Grand Master? Was not William the Fourth our Brother and Patron? Our last Grand Master was a Royal Duke. The Duke of York was one of the Brotherhood. The King of Hanover is a Freemason! Would all these princes have belonged to a disloyal Society? Are we conspirators to overthrow settled institutions? Who is the present head of the army? The Duke of Wellington! Ay, the Duke of Wellington is a Freemason! Are we irreligious? The Archbishop of Canterbury,† the Primate of all England, is a Freemason, and was once Master of a Bristol Lodge! But I need not pursue these points; but sure I am that neither I nor my Rev. Brothers near me would be present were it possible to bring any such charges to bear against us. These facts, and above all *these books*, have set our Order in its true light. And who wrote these books? Our friend and Brother and guest, whom we are now assembled to honour! They are the witnesses to his exertions—they are the vouchers for his services. Our Brother Goodacre has aptly alluded to the spreading of Masonry in the East, and, indeed, over the world. Wherever our principles have gone, thither also has passed the name of Dr. Oliver, the historian and the sage of Masonry; and contributions to this offering from distant climes prove in some measure that his labours are not unrecognized."

*** *See the end of this Volume for a list of Dr. Oliver's Works on Freemasonry.*

* *See* Manual, p. xxii. † The late Dr. Howley.

THE

MASONIC MANUAL;

OR,

Lectures on Freemasonry:

CONTAINING

THE INSTRUCTIONS, DOCUMENTS, AND DISCIPLINE OF THE MASONIC ECONOMY.

BY

THE LATE REV. JONATHAN ASHE, D.D. M.M.,

WITH ANNOTATIONS AND REMARKS BY

THE LATE REV. GEORGE OLIVER, D.D.

PAST D.P.G.M. FOR LINCOLNSHIRE;
AUTHOR OF "THE HISTORICAL LANDMARKS OF FREEMASONRY," "THE HISTORY OF INITIATION," "ANTIQUITIES OF FREEMASONRY," ETC. ETC.

A NEW EDITION, RE-EDITED BY THE

REV. JOHN EDMUND COX, D.D. F.S.A.

PAST GRAND CHAPLAIN OF THE UNITED GRAND LODGE OF ENGLAND;
P. G. D. OF C. OF THE GRAND CHAPTER OF R. A. FREEMASONS OF ENGLAND;
P. G. AIDE-DE-CAMP OF THE GRAND CONCLAVE OF ENGLAND AND WALES; SOV. P. R. + G. E. KT. KH. ETC.

Indocti discant, et ament meminisse periti.

LONDON:
RICHARD SPENCER, 26, GREAT QUEEN STREET,
OPPOSITE FREEMASONS' HALL.

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WYMAN AND SONS,
GREAT QUEEN STREET, LINCOLN'S-INN FIELDS,
LONDON, W.C.

EDITOR'S PREFACE.

Dr. Ashe's Masonic Manual, having most deservedly held a high position in the estimation of the most active and energetic members of the Craft for nearly sixty years, and also having been edited by the late erudite Dr. Oliver—whose works form a Masonic library of the utmost importance and value in themselves—so that even a higher estimation had become attached to it, being out of print, the publisher determined to reprint it, in the utmost confidence that his intention would meet with still further encouragement and consideration than had already been obtained for it.

In coming to this determination, Bro. Spencer had the courtesy to request my co-operation for the fulfilment of his purpose, and unconditionally placed the work in my hands for revision and emendation. After carefully examining the original text, and comparing it with the edition which had already had the advantage of Dr. Oliver's supervision, it was at once discovered that a considerable number of the original references had never been verified. All, indeed, that had been done

with that edition was to illustrate the text with a few editorial remarks, which, notwithstanding their intrinsic importance, left much of the original matter without such explanation as was absolutely necessary to be given, if the work is even to retain its former celebrity, or to obtain a more extensive appreciation and circulation. When Dr. Ashe prepared his work for publication, it was the fashion of that day merely to quote loosely such authorities as were referred to; and when Dr. Oliver undertook its revision, scarcely any improvement had been made in this direction, so that, as will be seen, he, in point of fact, did little else than follow in the same track which had been laid down for him in the original text. To have done nothing more than pursue the same course would have been as unjust to the character of the Manual itself, as it would have been useless to the Craft. Adopting, therefore, the rule laid down by the editors of the several eminent Literary Societies of modern times, such as the "Parker," the "Camden," the "Anglo-Catholic," and various others, which have done so much of late to rescue history from the myths and misunderstandings with which it had been for far too long a time surrounded, it was determined to verify, as far as practicable, both Dr. Ashe's and Dr. Oliver's references, in order to make them in the future as easy of discovery to the reader as possible, that, if so inclined, he might for

himself test their accuracy and place a greater reliance upon such aid for demonstrating the importance of Masonic lore and knowledge.

The task has been one of no small labour, but I have reason to hope that it has been fulfilled with tolerable care and accuracy. Some of the references have unfortunately escaped the most active and laborious research; but, upon the whole, I have reason to think that they are as few in number as their relative value is unimportant. Independently of this purpose having been carried out, it will be found that in several instances information has been added as to facts and circumstances, the details of which may be both useful and entertaining, not only to members of the Craft, but to the "outer world."

In one respect it is greatly to be regretted that the information concerning Dr. Ashe himself is of the most meagre character. It appears that he was born at Limerick, A.D. 1766, and entered at Trinity College, Dublin, March 26th, 1783, where, at the close of his undergraduate career, he proceeded B.A., in the usual manner. He took his D.D. degree in 1808,* when he was forty-two years old, so that when he dedicated the "Masonic Manual," in 1813, to the late Grand Master, his Royal Highness the Duke of Sussex (p. xi.), he was in his forty-eighth year. Why, or when he went to Bristol, or

* *See* Catalogue of Graduates of Trinity College, Dublin; ed. Dublin, 1869.

what was the nature of his Masonic career when resident there, I have not been able to ascertain, although I have made anxious inquiries in that city about him. The only reference to that career which I have discovered is contained in the following extract from the *Freemasons' Quarterly Review* for December, 1847, pp. 426-7:—

"This Rev. Brother dedicated his Manual to his Royal Highness the Duke of Sussex, and he addressed the Fraternity generally in prefatory remarks. He also issued a printed circular addressed to the Duke of Leinster, and the Masters and Brethren of the Lodges of Dublin and Ireland in general, observing, 'that it was in Dublin that the light of Masonry arose on the author—in Dublin he perfected his Masonic studies. The retrospect of that happy period when the thought was pleasant, and the smiles of friendship were full of encouragement, is even at this moment delightful, although the day of youth is gone down. But whilst that youthful day is done, it seems, even in its setting, to supply a twilight brightness and gladness in the serene and satisfactory reflection it affords, in some sort like the deliciousness of the autumnal night-time in the Bay of Naples, or some charming region of Asia the Less. Innocent and useful pleasures which are past, carry forward a bright charm to fling a circle of delight about their remembrance to the last—an enchanting beam of illusion, if it ought to

be so entitled, that accompanies the living impressions of interest and enjoyment to the gates of the grave.' Thus he wrote.

"The Doctor was frequently a successful pleader from the pulpit in aid of the Female Orphan Home for the daughters of Masons dying in exigent circumstances.

"He thus apostrophises the Duke of Leinster:—'The son of a good and great Brother, to whom the author was well known. It is an era auspicious in Masonry in Ireland; the immediate Grand Master will throw additional lustre upon the Order in his native country. His own ingenuous heart will urge him to excel in his high station; and the body in general, in the warmth of their fine and faithful feelings for the cause of Freemasonry, will be more and more interested to copy his example, and to let their honourable and valuable light shine.'"

It will at once be perceived, that this reference supplies but little information of any value. His work must therefore be left to stand upon its own merits, apart from any recognition of such other services as he may in his lifetime have rendered to Masonry.

In the fulfilment of the duties intrusted to my care, it would be ungrateful on my part were I not to say that I have been greatly assisted by Brother R. J. Spiers, F.S.A., P.G. S.B., of the Grand Lodge of England, Deputy Provincial Grand Master for

Oxfordshire, one of the most intelligent, earnest and energetic Masons of the present day; by Brother the Rev. W. H. Milman, M.A., the learned and accomplished Librarian of Sion College (London Wall), London; and also by Mr. Spencer Hall, F.S.A., the indefatigable and obliging Librarian of the Athenæum Club, to each of whom my own personal thanks, and those of the publisher, as well as of the Fraternity at large, are justly due.

JOHN EDMUND COX, D.D., F.S.A.,
P.G. Chaplain, &c. &c. &c. of the United
Grand Lodge of England.

Athenæum Club, August 3rd, 1870.

Original Dedication,

TO

HIS ROYAL HIGHNESS AUGUSTUS FREDERIC,

DUKE OF SUSSEX AND INVERNESS,

BARON ARKLOW,

M.W. GRAND MASTER OF MASONS, &c. &c.

MAY IT PLEASE YOUR ROYAL HIGHNESS,

I TAKE the liberty to dedicate a Book on Masonry to you. Your rank at the head of the Fraternity, and high station in society, distinguish you as the fittest personage to patronize such a work. It will, I expect, prove instructive and profitable to Masons in particular, and induce men in general, who read it, to appreciate the Masonic principle in its truth and virtue. My intention in writing it is to supply a *desideratum*, viz., a volume containing the instructions, documents, and discipline of the Masonic Economy, in all its bearings. The use of it must be obvious. It will plainly and completely tell the Craft their eternal and temporal obligations, and

afford the uninitiated a fair review and estimate of Masonry, as much as it can be universally known in the reflection and effect of its benefit and beauty.

It argues well for your Royal Highness's head and heart, that you are warmly interested in promoting Masonry. Your presiding with ability, as you do, in the Chair of the Grand Lodge, (in which the Prince Regent presided before, and a popular nobleman,[1] at present going to shed lustre on his Majesty's Eastern Empire, sat as an applauded Substitute) superadds a bright advantage to the cause, and promises a better era to Masons. Masons already look up to your Royal Highness as their MECÆNAS.[2] Your presidency is hailed as the day-spring from on high to dissipate the darkness which obscures Masonry, and to develop its learning and benevolence. Masonry, we know, is calculated to ameliorate man in the world—to make him imitate the Divine Architect's attributes, and so to superinduce

[1] The Earl of Moira, afterwards Marquis of Hastings, acting G. M. from 1795 to 1812, under the Prince of Wales (afterwards George IV.), was nominated Governor-General of India, November 18, 1812, and took possession of his office October 4, 1813, in which he was succeeded by Earl Amherst, August 1, 1823.—EDITOR.

[2] See Horatii Carm., lib. i. carm. i.—EDITOR.

the Maker's image in the human mind. Its progress and encouragement, if so, is very good. From the common condition of man in the multitude, and its own peculiar constitution, Masonry must be confined and limited at all times. However, if it be judiciously managed, it will tend to humanize and bless mankind. So the occult operation of elementary fire insinuates its powers, and feeds all nature, —its fostering heat is everywhere, and its fervent force is found in each material substance. May the warmth and light of Masonry be regulated and directed by means of your Royal Highness, diffusing solid comfort and satisfactory entertainment in the community, assisting the advancement of the Arts and Sciences, and inspiring your own illustrious breast with the consolations arising from a consciousness of doing good. In the faithful spirit of this sacred sentiment, I beg to subscribe myself,

May it please your Royal Highness,
Your very obedient Servant,
And truly devoted Fellow-Member of
The Fraternity of Freemasons,
JONATHAN ASHE, D.D., M.M.

Bristol, Nov. 1, 1813.

TO

THE ANCIENT FRATERNITY

OF

FREE AND ACCEPTED MASONS.

WORTHY BRETHREN,

I FEEL it necessary to address you in editing a new work on Masonry. Many among you are aware that a MASONIC MANUAL was wanted, both for Lodges and individuals, in order to supply a summary of the principles and duties of the Brotherhood, as much as the economy of Masonry can or ought to be explained in such a manner. I humbly hope that I have succeeded in contracting and combining the spirit and provisions of Masonry, so as to present the analysis and interest of it in an unperplexed and undivided body of obligation and ethics. In the progress of this interesting task, which I found more arduous than I expected, I had to consult the recorded history and detached writings of Masons in every age and era of the world. As I disclaim originality I shall not be accused of plagia-

rism, and it might be even prolix to enumerate the sources and authorities from which I derived and took my materials. I do think it right, however, to mention the respected names of PRESTON, SMITH, FURNOUGH, and CALCOTT,[1] as authors to whom I am particularly indebted for enabling me to preserve a regulated arrangement in setting forth the doctrine and discipline of Masonry.

A member, as I am, of the sacred profession, some blame may be attached to me for writing on Masonry. I have been an admirer of it for many years; and I hope that my illustration of it in this book will exculpate me from the charge of profaneness in being a Mason, and continuing to admire its principles. If its economy be sometimes subject to abuse, it may be well asked, what system or institution of human society can be kept entirely incontaminate? My book cannot fail to have some tendency to disabuse Masonry, and rescue it from the unfair obloquy frequently cast upon it by individuals, however gifted they might be, who possessed neither opportunity or candour duly or truly to appreciate its merits. A few men of talent have attacked it with some apparent

[1] It is rather extraordinary that our worthy brother should have omitted the name of HUTCHINSON,* when enumerating the authors to whose labours he had been indebted in the compilation of his work; because he has borrowed more matter from "The Spirit of Masonry," than from all the rest combined.—DR. OLIVER.

* This is the more remarkable, since both Dr. Ashe and Preston have quoted very largely from Hutchinson's "Spirit of Masonry," as will be discovered in various parts of the present edition.—EDITOR.

success, but I need not observe to Masons that they were, after all their efforts, impotent assailants. Truth may be aspersed and traduced, but it cannot be destroyed, or put down from the adamantine basis on which it stands. In kingdoms and dynasties of despotism, Masonry was always watched with jealousy, if not excluded by tyranny.[3] But the Government of England was never hostile to it, because, being founded in the genius of civil liberty, it always made truth its ally. In France, at any time, Masonry could not be tolerated by the ruling powers.[4] Arbitrary sovereignty extinguishes

[3] Witness, for example, the manner in which it has been recently denounced by Pope Pius IX., by Cardinal Cullen in Ireland, and many other Roman Catholic prelates in all parts of the world.—EDITOR.

[4] The French Masons, during the last century, spoke of English Freemasonry in the most absurd and improbable terms, classing it amongst societies of a ridiculous tendency, which they ignorantly affirm we call coteries. "Les Cotteries de Gras et de Maigres, des Rois, de St. George, des Voisons logés dans une même rue; des Nigauds et des Buveurs de Bierre de Brunswick, des Duellistes, de Deux Sols, des Laids, des Gauds au frange, des Amoureux; la Cotterie Eternelle, et nombre d'autres. La Cotterie Eternelle, qui n'a été instituée que vers la fin des guerres civiles d'Angleterre, et qui a souffert quelques interruptions, avoit pourtant déjà consommé au commencement de ce siècle, cinquante tonneaux de tabac, trente mille pièces du bierre, mille bariques du vin rouge de Portugual, deux cens pipes d'eau-de-vie, &c." The author adds, that by Freemasons "la bouteille s'appelle *baril;* il y a qui disent *barique*, cela est indifférent. On donne au vin le nom de *poudre*, aussi bien qu'à l'eau; avec cette différence, que l'un est *poudre rouge*, et l'autre *poudre blanche*. On n'a que de gobelets, qu'on appelle *canons*." (L'Ordre des Franc-Maçons trahi; par l'Abbé Perau, pp. 13–41.) What superlative trash is this.—DR. OLIVER.

All this has been changed in France since 1848. The Grand

the spirit of discussion, whenever individuals presume to erect themselves into a private or secret body.[5] And should even the story which the Abbé Barruel[6] published with such sounding solemnity, be founded in truth, the charge cannot come home to British Masons, composed as they are of the sovereign himself, the sons of the sovereign, and the nobility of the realm, as well as the most loyal and excellent supporters of the constitution and commonwealth. Indeed, Barruel sufficiently invalidated his own allegations against Masons. It is plain that every Masonic Lodge to which he was admitted, (without taking the necessary obligations which guard Masonry, as if by "a flaming sword,") constituted merely a secret club of Jacobins, as sanguinary as the original conspirators who met in the Rue de St. Jacques. His charges thus fall to the ground; and it is evident that he is an enemy to British freedom, and also ignorant of Masonry, to all its intents and purposes.

Orient of France, although not under the immediate rule or governance of the Emperor Louis Napoleon, has invariably received his sanction and encouragement, the Grand Master for the time being having been of the number of his personal friends.—EDITOR.

[5] The publication of various works of a popular and serial character in France, no less than the discussion as to the advisability of holding "a communication" of all the Lodges hailing under "The Grand Orient," to protest against the illiberality of the Œcumenical Council, called by Pius IX. in December, 1869, proves that a change for the better has taken place during the reign of the Emperor Louis Napoleon.—EDITOR.

[6] Barruel (l'Abbé), "Mémoires pour servir à l'Histoire du Jacobinisme," tom. ii. p. 268, ed. Lond. 1797-8. See pp. xxi, xxii, *infrà*.—EDITOR.

Barruel's book is, no doubt, not only a libel on Masonry, but insidiously libellous to the civil and religious polity, which Britons support as the pure eternal head-spring out of which all their benefits and blessings flow, and to which Masons never cease to wish prosperity in the sentiment of Father Paul—*Esto perpetua ! ! !*

The writer of this work will be sorry, indeed, if it frustrate his expectations of utility in its circulation. For the entertainment of Masons it was chiefly made, and it is fondly hoped it will afford them a considerable degree of information and use. In this laudable expectation it is submitted by the author, who begs to subscribe himself, with faithful good wishes for the success of Masonry, and the honour and advantage of all its members,

Their truly Obedient Servant,

Friend and Brother,

JONATHAN ASHE, D.D., M.M.

Bristol, Nov. 1813.

DR. OLIVER'S ADDRESS.

THE appearance of a New Edition of the MASONIC MANUAL demands a few observations from its Editor. It has undergone a thorough revision, and many verbal amendments have been introduced, as will appear from a comparison with the former editions. And this is not the only improvement which has been attempted. Explanatory notes have been added; and it is hoped the inquiring brother may derive some important information from these desultory appendages.

The work contains much of the morality which had been interwoven into the Lectures of Masonry, as they existed at the time when it was written; and many ceremonial details have also been incorporated into its pages. And although considerable alterations have been made in the Lectures since that period, they have not materially affected those portions of the symbolical system which have been here introduced. With indefatigable industry, our author has selected the most valuable illustrations from all the authentic publications on Masonry, and has arranged them in such a manner as to form a consecutive series of Arguments which may be delivered from the Chair of a Lodge with benefit to the hearers. He has succeeded in stringing

together a constellation of gems, against the purity of which the most inveterate sceptic can find nothing to object.

It is true, and I make the admission with regret, that some of our own brethren—men of rank, talent, and virtue—appear to entertain a repugnance to the promulgation through the press, of Masonic writings.[1] This is undoubtedly an error in judgment, although it may originate in the purest feelings for the prevalence of truth and moral rectitude. Had it not been for the influence of recent publications on Masonry, delineating its moral tendency, its science, and its philosophy, I am persuaded the Order would not now have been in existence. Half a century ago, public feeling was in arms against it—prejudice had arrayed it in the garb of vice, irreligion, and atheism. It was represented as a monster of iniquity, brooding in its occult lodges over the contemplated destruction of civil and religious order amongst mankind, whilst writers of character and talent denounced it from the press.[2] Their confident assertions were received

[1] This repugnance may now be said to have very nearly disappeared in the United Kingdom of Great Britain and Ireland. In England this certainly, in a great measure, has resulted from the publication of "The Freemasons' Quarterly Review," by the late Brother, Dr. Crucefix, S.G.D.—EDITOR.

[2] Thus, Le Franc, who wrote shortly after the French Revolution, designated Freemasonry as "a hidden and emblematical system of Equality and Deism;" and undertook to demonstrate that "it menaced approaching ruin both to Church and State." The Abbé Barruel was still more plain and pointed. He professed to explain the means and succours which Freemasonry afforded

with avidity at that awful period of political agitation, and excited against the Craft the bitterest feelings of hatred and ill-will; and if they had remained unanswered, through an injudicious aversion to publications on Freemasonry, the Order would have been in danger of total annihilation. It was saved by the zeal of a few intrepid Masonic authors.

What is the state of Freemasonry now? Since her cause has been advocated from the press, the charges urged against her with such pertinacity and confidence have been discovered to be groundless and untrue; the torrent which threatened to overwhelm her has exhausted its force; numerous flourishing Lodges exist where Masonry was formerly a byword and a reproach; the numbers of the

to the modern sophisters in the French Revolution, and to show how much it threatened the social orders of the world (vol. ii. p. 262). A little further on he says, "Those did not mislead us who, formerly initiated into those mysteries, at length owned that they had been dupes; that all that equality and liberty, which they had treated as mere play, had already proved a most desperate game for their country, and might bring ruin on the whole universe. And I have met with many of these adepts since the Revolution, both in France and elsewhere, who had formerly been zealous Masons, but latterly confessing with bitterness this fatal secret, which reduces the whole science of Masonry, like the French Revolution, to these two words, Equality and Liberty" (pp. 265-6). These charges, and others of a still more serious nature and tendency, were re-echoed by Professor Robison and others, to the great detriment of the Order.—Dr. OLIVER. See "Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the Secret Meetings of Freemasons, Illuminati, and Reading Societies, collected from Good Authorities, by John Robison, A.M., Professor of Natural Philosophy, and Secretary to the Royal Society of Edinburgh," ed. Lond. 1798.—EDITOR.

brethren have doubled and trebled;[3] her charities are abundant; her members virtuous and happy; and never was there a time in the annals of Masonry, when she was such a blessing to the brethren at large, and in such general estimation amongst those who have not been admitted into her communion. All this amount of good I have no hesitation in attributing, almost solely, to the judicious publications on the subject of Masonry which have appeared during the present and the latter end of the last century; and much of it to the leading periodical and organ of the Craft—the "Freemasons' Quarterly Review."

As an evidence of the accuracy of this deduction, the present state of Freemasonry in America (notwithstanding a most unfavourable occurrence which was calculated to throw it into the shade a few years ago)[4] may be safely cited. It has a Grand Lodge in every State; and at least one periodical under the patronage of every Grand Lodge. Prizes are offered annually for the best Essay on the true principles of the Craft, which is published by authority; and the transactions of Grand Lodge

[3] It is very much to be doubted whether the great increase of late years, under the rule and governance of Grand Lodge, by the late M. W. G. M., the Earl of Zetland, has proved, or will prove, a boon to the Order. It is rather to be feared that far too many Brethren have been indiscriminately made, without "the tongue of good report" having been sufficiently "heard in their favour." It is also certain that too many have also been induced to join the Craft "upon the undue solicitation of friends."—EDITOR.

[4] The supposed flinging of an unworthy Brother over the Falls of Niagara, for having violated his O. B., the falsehood of which has been thoroughly proved.—EDITOR.

are distributed in the form of a printed pamphlet throughout the world. In consequence of these judicious proceedings, I am told that almost every third male adult throughout the whole population, eligible for admission into the order, is a Mason; and as we learn from the printed Transactions of the Grand Lodge of New York,[5] December 2, 1840,

[5] At the above Grand Lodge, the M. W. Grand Master made the following gratifying communication to the brethren. He said, "The duties of the Masonic governments correspond with those of the civil governments of states; they are to promote the peace, security, prosperity, and happiness of the people; in times of danger to afford protection, by the wise application of their own powers, or by the powers of their allies; in periods of prosperity, to give the best direction to the current of popular activity, by the elevation of the standard of knowledge and virtue, and by cultivating foreign relations and internal improvements. Such has been the course pursued by this Grand Lodge, steadily and undeviatingly, through the whole period of the present Grand Mastership. Amongst the means which have been adopted to strengthen and secure the union, integrity, and purity of the Order, is the system which is now gradually going into operation, and which, when fully developed, will concentrate in this body every facility for the communication and reception of intelligence, and for the cultivation of those fraternal relations throughout the world which constitute the UNITY, USEFULNESS, and GLORY of our institution. Everywhere within this jurisdiction there exists a strong desire for information, not only as to what this Grand Lodge is doing, but what all other Grand Lodges are doing. This desire after information on all subjects relating to the progress and state of the Order, affords a sure evidence that the spirit of the institution is vigorous and active; and *it is the duty, and has been the determination, of the Grand Officers to afford every encouragement to the increase and diffusion of useful knowledge.* Our foreign correspondence has been largely extended, and is still advancing in extent and interest, and the result has been *an increased demand for the publications of this Grand Lodge, so that the very large editions of the Transactions usually printed will now scarcely suffice.* At the same Grand Lodge

"the Institution flourishes in all the States with vigour and beauty."

From these facts and arguments the conclusion is inevitable, that a discouragement of judicious publications on the subject of Masonry is decidedly prejudicial to the Order; because it would have a tendency to prevent the dissemination of Masonic principles, and obstruct their certain effect—the amelioration of public morals, and the diffusion of a genial system of science and philosophy, which would essentially conduce to the best interests of religion and virtue.[6]

Scopwick Vicarage, Aug. 14th, 1843.

the Grand Secretary asked permission to present the prospectus of a work which he contemplated publishing, under the title of a 'Portrait Gallery of Eminent American Freemasons, and History of the Masonic Institution in the United States.' The proposed address to the Fraternity and the prospectus were then read; whereupon the following Resolution was unanimously adopted:—'That this Grand Lodge highly approve of the proposed work of the Rt. W. Grand Secretary, entitled the Portrait Gallery of Eminent American Freemasons, and recommend it to the patronage of the Fraternity.'"—Dr. OLIVER.

[6] Whether the results of publication, by means of the "Freemasons' Quarterly Review," "Magazine," and other means of information, have had the results contemplated by the late W. M. Brother Oliver, is doubtful. It is a certain fact that scarcely one of these works have proved remunerative to those who have undertaken their issue, affording but a too certain proof that whilst "the outer world" has not been interested in or by them, neither the well-instructed, nor the hastily-initiated, have given them any serious attention or hearty patronage. That this should have been the case in some instances, considering the tone and temper of the publications, is not astonishing; but, as it seems, good, bad and indifferent have, for the most part, shared the same fate.—EDITOR.

PROGRAMME OF THE MASONIC MANUAL.

The author of the "Masonic Manual" ventures to invite the attention of the public to a subject, which has for several years excited considerable curiosity, but no profound or solid investigation.

In accompanying him through this arduous duty, he trusts the reader will not expect from him a rhetoric to admire, or an eloquence to applaud: these are endowments which the Mason has neither leisure to cultivate nor to acquire; therefore, he has aimed at nothing but simplicity and truth, and has even divested himself of such technical terms as might perplex the reason of those who are not desirous of entering into useless refinements, and tedious abstractions.

Long has the greater part of mankind laboured under prejudices against Masonry, which might have been avoided by an acquaintance with the manners and principles of that ancient society. During the study of most sciences, we notice improvements unknown to the majority of the people; and in no one instance have they become more conspicuous than in the study of Masonry, and particularly that portion of it which relates to the origin and progress of that truly sublime establishment.

Since the wild conjectures of deluded men were banished from the annals of Masonry, the study of Masonry has become one of the most useful and pleasing to all of an enlightened understanding. In the "Masonic Manual" the science is characterized by a manner hostile only to the pride of the pedantic scholar. The author has the honour to open some of the most extensive scenes—let their magnificence lead the intelligent. An entrance is desired, that the wonderful greatness and wisdom displayed in the system of Masonry may be contemplated with rapture, in parts neglected by the vulgar as a "dreary void." For his part, although imperious circumstances frequently compelled him to suspend his views, still he brought with him an undecayed sensibility to their attractions, and a determination to perform his duty with all the assiduity and zeal he was capable of exerting on so grand and important an occasion.

It is not a little to the honour of the present age, that so many gentlemen of liberal fortune and respectable families have dedicated much of their time, and not a little of their wealth, to sustain the cause of Masonic science and Masonic character. This observation will, undoubtedly, from the association of ideas, recall the names of Preston, of Smith, of Furnough, and of Calcott, to familiar recollection.[1]

Of the writers on Masonry, the author mentions

[1] To these names worthily celebrated in past time may be added those of Hutchinson, Oliver, Crucefix, White, Pryer, Lechmere, Neale, and several others more recently.—EDITOR.

the names of those who have endeavoured to make themselves acquainted with the object of his immediate investigation. And yet how imperfect was the information they obtained! However, his object is not to criticise, but to inform. What others have not done he has endeavoured to do. And if the sublimity of a subject can exalt an author, he flatters himself this Dissertation on Masonry will raise him to the top of the compass.

That the Society of Free and Accepted Masons possess a grand secret among themselves, is an undoubted fact; what this grand secret is, or of what unknown materials it consists, mankind in general, not dignified with the Order, have made the most ridiculous suppositions; the ignorant have thought that we confer with the devil, and many other contemptible surmises have been promulgated, too tedious to mention and too dull to laugh at; while the more polished part of mankind puzzle themselves with reflections more refined, though equally absurd.[2] To dispel the opinionative mist, is the author's intention; and, however rash the step may be thought, that he, a mere atom in the grand

[2] In more recent years much of this nonsense has been exploded; yet something akin to it is not wholly obliterated, and probably will not be so, until education becomes more diffused, and men are led to judge for themselves instead of permitting the prejudiced and misinformed to lead them. It is lamentable to know that even many members of the Craft who attempt to write about its mysteries and privileges, show that they themselves have to make themselves acquainted with its first principles. It can, therefore, be no marvel that something of the older "ridiculous suppositions" should yet remain.—EDITOR.

system, should attempt so difficult, so nice a task; yet he flatters himself that he shall not only get clear over it, but also meet with the united plaudits both of the public and of his brethren.

Religion, morality, Masonic polity—in fine, everything important and interesting, has been carefully selected, to add to the illumination of the "Masonic Manual." But while the affairs of Masonry have been its prominent trait, no pains were spared to render it worthy the perusal of the classic and the statesman; nor is it so silent on science in general as not to be capable of contributing to the information and amusement of all classes. To detect sophistry, to denounce cabal, are its unremitting endeavours. In defeating the designs of the disaffected, in frustrating the machinations of the ill-disposed, in unmasking the factious spirit of an organized opposition to Masonry, its utmost efforts are constantly exerted. It forms, upon the whole, a standard of Masonic principles, adapted not only to subdue a spirit of opposition, but also to check the progress of error; as likewise to infuse throughout the Order a true Masonic ardour, with a refined sense of honour, a rigid regard for discipline, sound principles of science, and an exalted notion of independence, with a becoming reverence for the institution. In the exposure of error, in the pursuit of prejudice, it endeavours to aid the energies of the brethren; and for the overthrow of licentiousness, which otherwise must effect the abridgment of Masonic liberty, it never relaxes in its efforts to excite the resources of the society.

It has been the peculiar province of this work to offer many ideas that have escaped its contemporaries; and amongst its proud features of distinction are those of virtue, consistency, and principle.

Such is the nature of the "Masonic Manual." By the unadulterated purity of its principles it must ultimately command the admiration of all parties, and cannot fail to extort a degree of approbation from the candour even of those whom it reluctantly condemns.[3] Though it may be the object of others to divest public opinion of all respect for Masonry —of all love for that illustrious Order, it has been the endeavour of the author to guard them against the consequences of such conduct, so sedulously broached for the poisoning of their minds, the corruption of their manners, the contaminating those sources of comfort and distinction which gladden and adorn social life. In the exposure of misconduct, in the reprobation of imposture, his only aim has been to correct error, and to work amendment. That he has not altogether failed in his attempts, may be collected from a reference to the work, and for which the author solicits the patronage of the public and the Fraternity.

[3] That the author was not too sanguine in his expectations has been clearly proved by the popularity in which his "Manual" has invariably been held, and so continues as to render a new and, we hope, somewhat improved edition indispensable.—EDITOR.

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THE

MASONIC MANUAL.

ARGUMENT I.

ON THE NATURE AND NECESSITY OF THE MASONIC SOCIETY, AND THE DUTY INCUMBENT ON MASONS TO ACT AS UPRIGHT AND HONOURABLE MEN.

If we duly consider Man, we shall find him a social being; and, in effect, such is his nature, that he cannot well subsist alone; but out of society he could neither preserve life, display nor perfect his faculties and talents, nor attain any real or solid happiness. Had not the God of Nature intended him for society, he would never have formed him subject to such a variety of wants and infirmities.[1] This would have been highly inconsistent with divine wisdom, and the regularity of divine omni-

[1] The history of every nation distinctly shows that Dr. Ashe has the most positive authority for this premiss, inasmuch as although the Latin poet Horace (Epist., lib. i. 17, line 10), in a somewhat cynical strain, asserts,—

"Nec vixit malè qui natus moriensque fefellit;"

and our own Milton has thus paraphrased the passage:—

"For solitude sometimes is best society,"

the conclusion of the latter is again and again through life verified,—

"And short retirement urges sweet return."

Paradise Lost, book ix., lines 249-50.—EDITOR.

science: on the contrary, the very necessities of human nature unite men together, and fix them in a state of mutual dependence on one another. For, select the most perfect and accomplished of the human race,—a Hercules or a Samson, a Bacon or a Boyle, a Locke or a Newton; nay, we need not except Solomon himself,—and suppose him fixed alone, even in this happy country, where Nature, from her bounteous stores, seems to have formed another Eden, and we should soon find him deplorably wretched; and, by being destitute of social intercourse, deprived of every shadow of happiness.

Therefore, for the establishment of our felicity, Providence, in its general system with regard to the government of this world, has ordained a reciprocal connection between all the various parts of it, which cannot subsist without a mutual dependence; and from the human species down to the lowest parts of the creation, one chain unites all nature. This is excellently observed, and beautifully described, by a celebrated poet, in the following lines:—

> God in the nature of each being founds
> Its proper bliss, and sets its proper bounds;
> But as he *formed a whole*,[2] the whole to bless,
> On mutual wants build mutual happiness:
> So from the first eternal order ran,
> And creature link'd to creature, man to man.[3]
>
> POPE.[4]

[2] "Framed the whole."—POPE.

[3] *Essay on Man*, ep. iii., lines 109–114.—EDITOR.

[4] Alexander Pope, born A.D. 1688, died May 30, 1744, a celebrated satirical poet, whose popularity has not diminished, although the circumstances which induced his cynicism are now quite obsolete.—EDITOR.

Under these circumstances, men must of necessity form associations for their comfort and defence, as well as for their very existence. Had revelation been altogether silent on this point, yet we might by the mere light of nature have easily discovered it to be our duty to be kindly affectioned one to another. No system can be more agreeable to the common sentiments of mankind, nothing built upon surer terms of equity and reason, than that I should treat my fellow-creature with the same candour and benevolence, with the same affection and sincerity, I should expect myself. It is true this was not delivered in express words till the time of Moses, nor so fully explained and understood as at the coming of the prophets. Yet we have great reason to believe that it was the first law revealed to Adam, immediately upon his fall, and was a genuine precept of uncorrupted nature. That every one is naturally an enemy to his neighbour, was the malevolent assertion of the late philosopher Hobbes,[5] one, who vainly thinking himself deeper versed in the principles of man than any before him, and having miserably corrupted his own mind by many wild extravagances, concluded, from such acquired corruption, that all men were naturally the same. How to reconcile a tenet of this kind with the justice and goodness of a Supreme Being, seems a

[5] Hobbes (Thomas), the son of a clergyman, born at Malmesbury, A.D. 1588, and died December 4, 1679, was a celebrated "philosopher," whose speculative and exaggerated opinions gave great offence in his day and during the eighteenth century. Both Hobbes and his works are now nearly forgotten.—EDITOR.

task too difficult for the most knowing person to execute; and the author himself was contented barely to lay it down, without the least show of argument in its defence. That God should be a being of infinite justice, creating us in a necessary state of dependence on, and at the same time bring us into the world with inclinations of enmity and cruelty towards, each other, is a contradiction so palpable, as no man can assert, consistently with a reverential notion of his Maker. And were there no sufficient proof against it, even from our imperfect ideas of the Creator, the very laws of nature would confute it. By the law of nature, I would be understood to mean, that will of God which is discoverable to us by the light of reason, without the assistance of revelation. Now nothing is more evident than this grand maxim:—that whatever principles and actions have an inseparable connection with the public happiness, and are necessary to the well-being of society, are fundamental laws of nature, and bear the stamp of divine authority.

This will more evidently appear from the following consideration. When the Grand Architect of the universe had with the greatest wisdom, and most exact proportion, formed this globe, and replenished it with everything necessary for life and ornament, He last of all created man, after His own image, endowing him with rational and immortal powers, adequate to the present and future happiness for which he was designed.

But though he found himself in Paradise, where everything abounded for his sustenance and delight,

yet for want of a creature of the same rational nature with himself, his felicity was incomplete; so much did the innate ideas of society possess and influence the human mind from its first existence, that the highest enjoyments, without participation, were tasteless and unaffecting; a strong proof that even in the original state of human nature, selfish and narrow principles had no share; and that to communicate blessings was to increase them. To gratify his wishes, enlarge his mind, and establish his before imperfect happiness, God created an helpmate for him,[6] "Woman, his last best gift;" thereby enabling him to exchange the solitary for the social life; an imperfect for a perfect bliss! Now the human mind began to expand; a new train of ideas and affections succeeded; its joys were increased, and its wishes accomplished. These dispositions were continued with the species, and man has ever since had recourse to society as an essential means to humanise his heart and ameliorate the enjoyments of life.

But, alas! he being created free in the exercise of the faculties, both of body and mind, and these faculties being vitiated by sin in our first parents, the taint became hereditary, and soon broke out in symptoms which foreboded destruction to the peace and happiness of the world. Cain furnished an early and terrible instance of the truth of this assertion, when, of the first two brothers that ever were on earth, one fell a victim to the envious fury of the

[6] Gen. ii. 21–25.

other, and demonstrated that a train of new passions had taken possession of the human heart.[7] Envy, hatred, and revenge now made their appearance, and bloodshed and discord followed. Ties of consanguinity first cemented mankind; but after the sons of Noah had rendered the earth more populous, and the confusion of languages had separated one family from another, vice and impiety boldly reared their heads.[8] Therefore, to remedy these dreadful evils, and avert their consequences, the uniting various men, and different orders, in the bond of friendship, seemed the best and surest method; and was, indeed, the greatest and most effectual defence against the universal depravity of corrupted human nature: it was here alone protection could be had from the attacks of violence, or the insinuations of fraud, from the force of brutal strength, or the snares of guilty design.

Further to promote these ends, and secure such blessings, laws were now necessarily introduced for the safety and advantage of every individual; and of their good effects, we in this nation ought to be better judges than the whole world besides, for ours we may extol, as St. Paul expresses himself, "in confidence of boasting."[9]

If we confine ourselves to particular parts of society, and treat the bodies of men, who, though members of, and subordinate to, the general system, unite themselves into distinct communities, for their

[7] Gen. iv. 8. [8] Gen. xi. 1–9.

[9] Καταισχυνθῶμεν ἡμεῖς ἐν τῇ ὑποστάσει ταύτῃ. (2 Cor. ix. 4.) —EDITOR.

own immediate advantage, and relatively for the public benefit, we shall find some entering into such associations upon different views to answer various purposes. We, of this nation in particular, fear no enemy at our gates, no violence from our neighbours, and I hope no treachery from our friends; but assemble with men of similar opinions and manners, not out of necessity for the preservation of our lives, but to render them more beneficial to others, and pleasing to ourselves; by enabling us to perform those duties, and afford that assistance to each other in a united capacity, which as individuals we were unable to do.

To this kind of associations I shall confine myself in the following work; and shall treat on the ancient institution of Free and Accepted Masons in particular, an establishment founded on the benevolent intention of extending and confirming mutual happiness, upon the best and truest principles of moral and social virtue.[10]

For among many instances of the above truth, apparent to every intelligent person, let us reflect,

[10] To use the words of an elegant writer, Freemasonry is an institution, not, as the ignorant and uninstructed vainly suppose, founded on unmeaning mystery, for the encouragement of bacchanalian festivity, and support of mere good fellowship;* but an institution founded on eternal reason and truth, whose deep basis is the civilisation of mankind; and whose everlasting glory is to have the immovable support of those two mighty pillars—science and morality.—DR. OLIVER.

* It would have been well if the conduct of some had not given, and did not now give, sanction to this supposition of "the ignorant and uninstructed."—EDITOR.

that in all societies and governments there are some indigent and miserable, whom we are taught to regard as objects of our compassion and our bounty; and it is our indispensable duty to aid such with our counsel, commiserate their afflictions, and relieve them in their distress.

> 'Tis what the happy to the unhappy owe;
> For what man gives, the gods on him bestow.
>
> POPE.[11]

This principle is the bond of peace, and the cement of Masonic affection. Freemasons esteem it a virtue of the most diffusive nature, not to be confined to particular persons, but extended to the whole human race, to administer assistance to whom it is their highest pride, and their utmost wish, establishing friendships, and forming connections, not by receiving, but conferring benefits. As soon might the builder alone work through each tedious course of an edifice without the assistance of his fellow-craftsmen, as poor helpless unassisted man toil through each chequered stage of human life.

The Almighty has therefore furnished men with different capacities, and blessed them with various powers, that they may be mutually beneficial and serviceable to each other; and, indeed, wherever we turn our eyes and thoughts, we shall find scope sufficient to employ those capacities, and exercise those powers, agreeably to the celebrated maxim of

[11] "'Tis what the happy to the unhappy owe;
'Tis what the gods require: those gods revere,
The poor and stranger are their constant care."
POPE, *Odyssey*, book ix., lines 319-21.—EDITOR.

the great Socratic disciple, that "we are not born for ourselves alone."[12]

That we may not be too much elevated with the contemplation of our own abundanee, we should consider, no man comes into this world without imperfections; that we may not decline being serviceable to our fellow-creatures, we should reflect, that all have their portion for improvement; that we may not be remiss nor reluctant in good offices, we should remind ourselves, however affluent our fortune, we are not entirely independent of others, and where much is given much will be required.[13] We are commanded to be fruitful in good works;[14] and throughout the whole creation we shall find no precedent for inutility or indolence; for he that contributes neither study, labour, nor fortune to the public, is a deserter of the community. All human affections, if directed by the governing principle of reason, tend to promote some useful purpose. Compassion, if properly exerted, is the most beneficial of all human virtues, extending itself to a great number of objects, exciting more lasting degrees of happiness than any other. Some affections are indeed more fierce and violent, but their action, like a sudden explosion of combustibles, is no sooner begun than its force is spent.[15]

[12] "Non nobis solum nati sumus." (CICERO.)—EDITOR.

[13] Luke xii. 48.

[14] "Fruitful in every good work."—Col. i. 10.

[15] "Alas! our young affections run to waste, or water but the desert."

BYRON, *Childe Harold's Pilgrimage*, canto iv., st. 120.—EDITOR.

The rational, the manly pleasure, which necessarily accompanies compassion, can only be known to those who have experienced its effects; for who ever relieved the indigent, and did not at the same time receive the highest gratification?[16] To see a fellow-creature labouring in agony and pain, or struggling under the oppressive burthen of helplessness and want, presently raises pity in the human breast, induces us to sympathise with the object in his distress, and inspires us with the tender dispositions of charity and assistance.

If our pleasure were to be estimated in proportion to its extent and duration, that of doing good must rival and outshine all others of which the mind is susceptible, being both from its nature, and the variety of objects on which it acts, greatly superior to the fleeting and unsatisfactory enjoyment arising from the gratification of our sensual appetites.[17] Hence compassion, both on account of its duration, from its pleasing effects, and its unbounded utility to the world, ought to be highly valued and duly cultivated by all who consult their own felicity, or the prosperity and interest of that country or people to whom they belong.

It would be absurd to dwell longer on this head, as I am addressing a body who in every age, from the earliest times to this present day,[18] have been

[16] "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." (Prov. xix. 17.) —EDITOR.

[17] "And learn the luxury of doing good."
GOLDSMITH'S *Traveller*, line 20.—EDITOR.

[18] "Solon, Plato, and Pythagoras, and from them the Grecian

justly celebrated for their disinterested liberality, and whose proceedings have been constantly directed by the desire of doing good to, and promoting the happiness of, every individual.

From the foregoing considerations, the necessity of constituting particular societies is strikingly obvious; for, next to the veneration of the Supreme Being, the love of mankind seems to be the most promising source of real satisfaction: it is a never-failing one to him who, possessed of this principle, enjoys also the means of indulging it; and who makes the superiority of his fortune, his knowledge, or his power, subservient to the wants of his fellow-creatures. It is true, there are few whose abilities or fortunes are so adapted to the necessities and infirmities of human nature, as to render them capable of performing works of universal beneficence; but a spirit of universal benevolence may be exercised by all: and the bounteous Father of Nature has not proportioned the pleasure to the greatness of the effect, but to the greatness of the cause. Here let not my meaning be mistaken: I would not be understood to insinuate that we are so obliged to be bountiful that nothing will excuse us; for it is a universal maxim among Masons, that "justice must precede charity:" and except

literati in general, were obliged for their learning, in a great measure, to Masonry, and the labours of some of our ancient brethren. They fetched their knowledge from afar, and borrowed their philosophy from the inscriptions of Egyptian columns, and the hieroglyphical figures of the sacred pillars of Hermes." (Sermon at Gloucester, 1752.)—DR. OLIVER.

where the exigences of the distressed call for immediate relief, we should always recollect our natural connections, and debts to the world, wherever our disposition may prompt us to bestow any singular bounty. And, give me leave to observe, it is not the idle, indolent, or extravagant, but the industrious, though distressed brother, who has a just title to our extraordinary beneficence; a circumstance that ought always to direct the exertion of the above virtue.

Having thus, in some measure, deduced the nature and necessity of society, and in part shown the duties incumbent upon us as members of it, may we as upright men and Masons faithfully discharge the duties of our various stations; and above all, be ever ready to do to others as we could in their circumstances reasonably wish to be done unto![19]

Those who move in a higher sphere, have indeed a large province wherein to do good; but those of an inferior degree will be as eminently distinguished in the mansions of bliss, if they move regularly, if they are useful members of society, as the highest. He who performs his part best, not he who personates an exalted character, will meet with applause.

[19] Baron Bielfield, Chancellor of the Prussian Universities, when considering the propriety of becoming a Mason, says, "One reflection that dissipated my scruples, and hastened my reception, was, that I knew this order to be composed of a great number of very worthy men; men who, I was sure, would never have twice entered a lodge, if anything had passed there that was in the least incompatible with a character of the strictest virtue."—Dr. Oliver.

For the moon, though it borrows its light from the sun, also sets forth the glory of God; and the flowers of the field declare a providence equally with the stars of the firmament.

To conclude, then, let me exhort all my worthy brethren to be diligent in the cultivation of every moral and social virtue; for so long do we act consistently with the principles of our venerable institution. Then what has been said, though on an occasion far more important to mankind, may not improperly be appropriated as the badge of our respectable order, "By this shall all men know that you belong to the brethren, if your hearts glow with affection, not to Masons alone, but to the whole race of mankind."[20] And well, indeed, may ours be called a happy institution, whose supreme wish is founded on the truest source of felicity, and whose warmest endeavours are ever exerted in cementing the ties of human nature by acts of benevolence, charity, and social affection; and who, amidst the corruption and immorality of the latter ages, have maintained in our assemblies the genuine principles and unsullied reputation acquired and established in the first.

Whilst qualities like these direct your proceedings, and influence your actions, Freemasonry must ever be revered and cultivated by the just, the good, and the exalted mind, as the surest means of establishing peace, harmony, and good will amongst men.

[20] See John xiii. 35.

ARGUMENT II.

ON THE ORIGIN, NATURE, AND DESIGN OF THE MASONIC INSTITUTION, AND A CONFUTATION OF THE MANY SHAMEFUL AND IDLE FALSEHOODS WHICH ARE INDUSTRIOUSLY PROPAGATED BY ITS ENEMIES.

THE antiquity and utility of Freemasonry being generally acknowledged in most parts of the habitable world, it would be as absurd to conceive it required new aids for its support, as for him who has the use of sight to demand a proof of the rising and setting of the sun. Nevertheless, in compliance with the requests of many worthy brethren, I shall lay before my readers some strictures on the origin, nature, and design of that institution; and, with prudent reserve, confute and avert the many shameful and idle falsehoods which are industriouly propagated by its enemies, the better to inform the candid and well-meaning brother, who might not readily know how to investigate the truth, or want leisure and opportunity for that purpose.

With this view, I have made it my business to collect a great number of passages from writers eminent for their learning and probity, where I thought they might serve to illustrate my subject. The propriety of such proceeding is too obvious to need any apology.

If our first parent and his offspring had continued in the terrestrial paradise, they would have had no

occasion for the mechanical arts, or any of the sciences now in use; Adam being created with all those perfections and blessings which could either add to his dignity or be conducive to his real welfare. In that happy period he had no propensity to evil, no perverseness in his heart, no darkness or obscurity in his understanding; for, had he laboured under these maladies, he would not have been a perfect man, nor would there have been any difference betwixt man in a state of innocence and in a state of degeneracy and corruption. It was therefore in consequence of his wilful transgression that any evils came upon him. And, having lost his innocence, he in that dreadful moment forfeited likewise his supernatural lights and infused knowledge, whereby every science, so far as human nature is capable of, was rendered familiar to him, without the tedious labour of ratiocination, requisite to men even of the greatest abilities, whose ideas, after all, remain weak and imperfect.

From this remarkable and fatal era we date the necessity and origin of the sciences. First arose divinity, whereby was pointed out to fallen man the way and will of God, the omnipotence and mercy of an offended Creator; then laws, as directing us to distribute justice to our neighbour, and relieve those who are oppressed or suffer wrong. The royal art was beyond all doubt coeval with the above sciences, and was carefully handed down by Methuselah, who died but a few days before the general Deluge, and who had lived 245 years with Adam, by whom he was instructed in all the mys-

teries of this sublime science, which he faithfully communicated to his grandson Noah, who transmitted it to posterity; and it has ever been preserved with a veneration and prudence suitable to its great importance, being always confined to the knowledge of the worthy only. This is confirmed by many instances, which men of reading and speculation, especially such as are of this society, cannot suffer to escape them.

At first, mankind adhered to the lessons of Nature; she used necessity for the means, urged them to invention, and assisted them in the operation. Our primitive fathers, seeing the natural face of the earth was not sufficient for the sustenance of the animal creation, had recourse to their faithful tutoress, who taught them how to give it an artificial face, by erecting habitations and cultivating the ground: and these operations, among other valuable effects, led them to search into and contemplate upon the nature and properties of lines, figures, superficies, and solids, and by degrees to form the sciences of geometry and architecture, which have been of the greatest utility to the human species. Hence we were first taught the means whereby we might attain practice, and by practice introduce speculation.

From the Flood to the days of King Solomon, the liberal arts and sciences gradually spread themselves over different parts of the globe, every nation having had some share in their propagation; but, according to their different manners, some have cultivated them with more accuracy, perseverance,

and success than others; and though the secrets of the royal art have not been indiscriminately revealed, they have nevertheless been communicated in every age to such as were worthy to receive them.

But I am not at liberty to undraw the curtain, and publicly descant on this head; it is sacred, and ever will remain so: those who are honoured with the trust will not reveal it, except to the truly qualified brother, and they who are ignorant of it cannot betray it.

I shall, however, observe, that this art was called royal, not only because it was originally practised by kings and princes, who were the first professors of it, but likewise on account of the superiority which so sublime a science gave its disciples over the rest of mankind.

This supreme and divine knowledge being derived from the Almighty Creator to Adam, its principles have ever since been, and still are, most sacredly preserved and inviolably concealed. For as all things, in process of time, are liable to decay and corruption, the ancient professors, wisely foreseeing the great abuses which their exalted mysteries might sustain, if generally made known, determined to confide the knowledge of them only to select brethren; men whom they had found by long experience to be well versed in the general principles of the society, and who were eminent for their piety, learning, and abilities.

Hence it is that a man may be sufficiently able to acquit himself in every test that is laid down by

our present institution to prove his regular initiation therein, and also to show that he is not unacquainted with its general principles, and yet at the same time he may be totally ignorant and undeserving of the more valuable parts of the ancient society.[1] These, like the *adyta* of the ancient temples, are hid from vulgar eyes. It is not every one who is barely initiated into Freemasonry that is entrusted with all the great mysteries thereunto belonging—they are not attainable things, of course, nor by every capacity; for, as Mr. Locke[2] very justly observes,

[1] After the revival of Masonry in 1717, the order was deteriorated in public opinion by the practice of some few unworthy brothers, who had been excluded for transgressing the general laws. They opened lodges without the requisite authority, and made Masons for a small fee, without any regard to private character. Dermott observes, "When these men, by the assistance of Masonry, are admitted into the company of their superiors, they too often act beyond their capacities; and, under pretence of searching for knowledge, fall into gluttony and drunkenness, and thereby neglect their necessary occupations and injure their families, who imagine they have a just cause to pour out all their invectives against the whole body of Freemasons, without considering or knowing that our constitutions and principles are quite opposite to such base proceedings. Such men are totally unfit to be admitted Freemasons, as they cannot fulfil any of the duties of a lodge; and if men are not persons of fortune or property, they should be persons of science."—DR. OLIVER.

[2] John Locke, an eminent philosopher, born at Wrington, Somersetshire, in 1632. He was educated at Westminster School, and at Christ Church, Oxford, where he greatly distinguished himself. Having fallen under the displeasure of that University for the enunciation of liberal principles, he vacated his studentship, and studied medicine, which he afterwards so successfully practised as to become serviceable to the Earl of Shaftesbury, by whom he was introduced to many distinguished persons of that day, amongst

speaking of this society, "Though all have a right and opportunity, if they be worthy and able to learn, to know all the arts and mysteries belonging to it, yet that is not the case, as some want capacity, and others industry to acquire them."[3] Never-

others to the Earl of Halifax. Owing to his opposition to the government of James II., he retired to Holland with the Earl of Shaftesbury, and resided there until the accession of William and Mary. He died at Oates, Essex, in 1704. The interesting document from which Dr. Ashe makes the above quotation, as also at p. 42, will be found in Preston's "Illustrations of Masonry," pp. 88-94, ed. 1861.—EDITOR.

[3] Dr. Ashe here refers to the celebrated letter attributed to John Locke, which first appeared in England in the year 1748, at Frankfort, and in the *Gentleman's Magazine* in 1753 (vol. xxiii. pp. 417 *et sqq.*). The most active search has, from time to time, been made in the Bodleian Library for the original MS.; but, if ever it were there, no trace of it, or of any other document of its kind, any longer exists. The settled opinion of the Rev. H. O. Coxe, the head librarian, and of the Revs. A. Hackman and W. D. Macray, sub-librarians, as well as of others, is that it is a myth, inasmuch as it is thought to bear evidence within itself of a more modern date. Dr. Oliver (see his remarks upon the MS. in Hutchinson's "Spirit of Masonry," pp. 20, *et sqq.*) admits "that there is some degree of mystery about it, and that doubts have been entertained whether it be not a forgery;" and yet he urges "that no attempt was ever made to invalidate its claim to be a genuine document," and urges, for his impression, that "it was printed A.D. 1769, with the Earl of Pembroke's name attached to it, by Wellins Calcott, and dedicated to the Duke of Beaufort;' that "in 1775 Hutchinson introduced it into his 'Spirit of Masonry,' which contains the *imprimatur* of Lord Petre, G.M., and the sanction of the G.L.;" and that, "in 1784, it was embodied in the 'History and Constitutions of Masonry,' printed officially by the G.L. of England." Dr. Ashe quotes the above and the following passage (p. 42) from Preston's "Illustrations of Masonry," p. 94, and Hutchinson's "Spirit of Masonry," p. 302, rather according to its meaning than *verbatim*.—EDITOR.

theless, such is the real felicity necessarily resulting from a knowledge and practice of the general principles of this fraternity, as alone has been ever found sufficient to entitle it to a preference of all other human institutions. From the earliest ages of antiquity the royal art was ever taught with the greatest circumspection,—not in schools or academies to a promiscuous audience, but it was confined to certain families; the rulers of which instructed their children or disciples, and by this means conveyed their mysterious knowledge to posterity.

After the Flood, the professors of this art, according to ancient traditions, were first distinguished by the name of Noachidæ, or sons of Noah; afterwards by that of sages or wise men—men instructed, like Moses,[4] in all the wisdom of the Egyptians, Chaldeans, philosophers, masters in Israel, &c.—and were ever venerated as sacred persons. They consisted of persons of the brightest parts and genius, who exerted their utmost abilities in discovering and investigating the various mysteries of Nature, from whence to draw improvements and useful inventions. Men, whose talents were not only employed in speculation, or in private acts of benevolence, but who were also public blessings to the age and country in which they lived; possessed of moderate desires, who knew how to conquer their passions; who practised and taught the purest morality, and exerted themselves to promote the harmony and felicity of society. They were there-

[4] Acts vii. 22.

fore consulted from all parts, and venerated with that sincere homage which is never paid but to real merit; and the greatest and wisest potentates on earth esteemed it as an addition to their imperial dignities to be enrolled among such bright ornaments of human nature.

A principal excellence, which rendered them famous among men, was taciturnity, which they practised in a peculiar manner, and inculcated as necessary for concealing from the unworthy what few were qualified to learn, and still fewer to teach.[5]

In the first ages of the world, science was in a low state, because the uncultivated manners of our

[5] The following are amongst the most apposite apophthegms of antiquity concerning this virtue:—

"Audito multa, sed loquere pauca."
"Est tempus quando nihil, est tempus quando aliquid; nullum tamen est tempus in quo dicenda sunt omnia."
"Non unquam tacuisse nocet, nocet esse locutum."
"Nesciat manus dextra quid faciat sinistra."

Ovid (*Ars Amat.*, lib. ii., lines 603-4) thus pertinently remarks:—

"Exigua est virtus, præstare silentia rebus:
At contra gravis est culpa, tacenda loqui."

A German proverb says, "Speech is silver; silence is gold" ("Sprechen ist Silber; schweigen ist Gold"). Carlyle says, "Speech is silvern, silence is golden." Shakespeare also makes Polonius advise Laertes to "give his thoughts no tongue" (*Hamlet*, act i., sc. 3); and that Shakespeare had some knowledge of Freemasonry may easily be discovered from the following passage of the same play (act ii., sc. 2):—

"If circumstances lead me, I will find
Where truth is hid, tho' it were hid indeed
Within the centre."

EDITOR.

forefathers rendered them, in general, incapable of that knowledge which their posterity have so amply enjoyed: the professors of the royal art, therefore, found it absolutely requisite to exclude the more unworthy and barbarous part of mankind from their assemblies, and to conceal their mysteries under such hieroglyphics, symbols, allegory, and figures, as they alone could explain;[6] even at this day it is indispensable in us, to prevent future bad consequences, to conceal from vulgar eyes the means used by them to unfold such mysteries. The greatest caution was ever observed at their meetings that no unqualified person might enter amongst them; and every method was employed to *tyle* them securely, and conceal the real intent and design of their convocations.

In order to render their proceedings more edifying and extensively useful, charges were delivered at certain times, as well for regulating the conduct of the fraternity as for preserving that mark of distinction which their superior merit justly entitles them to.

Several of those ancient orations are still extant, by which it appears that, among others, one of their principles was to inculcate by precept, and enforce by example, a strict observance of the moral law, as the chief means of supporting government and

[6] According to the Marquis Spineto, all hieroglyphics, properly and strictly so called, may be distinguished into three different sorts, according to the greater or less degree of similarity they have to the object they are intended to represent. These three sorts are, 1. Hieroglyphics proper; 2. Hieroglyphics abridged; 3. Hieroglyphics conventional.--Dr. Oliver.

authority. And it is evident that they thereby effected their purpose, and secured to themselves the favour, respect, and esteem of the world in general; and—notwithstanding the indolence and ignorance of some ages, the various countries, languages, sects, and parties through which Masonry has passed, always subjected to the necessity of oral tradition, and under the numerous disadvantages with which the masters of the royal art had to struggle in the course of many centuries,—still does it retain, in a great degree, its original perfection:—a circumstance that not only bears honourable testimony of its intrinsic worth, but is highly to the praise of those to whom this important trust has been from time to time committed.

After this concise and general account of the ancient professors of the royal art, and the sublime truths which they were possessed of, and transmitted to posterity in the manner before described, we will proceed to the building of that glorious edifice, at which period this society became a regular and uniform institution, under the denomination of Free and Accepted Masons, whose customs and proceedings I shall describe so far as may be necessary and prudent.

Though the Almighty and Eternal Jehovah had no occasion for a temple or house to dwell in, for the heaven of heavens is not capable of containing his immensity,[7] yet it was his divine will that a

[7] At the dedication of the Royal Solomon's temple, that illustrious sovereign is represented as having used these words, "But will God indeed dwell on the earth? Behold, the heaven and

tabernacle should be erected for him in the wilderness by Moses,[8] and afterwards a temple, by Solomon, at Jerusalem, as his sanctuary;[9] both of which were to be constructed, not according to human invention, but after a pattern which the Lord himself had given. The whole model of the tabernacle was shown to Moses on Mount Sinai;[10] and the pattern of the temple was likewise given to David, by the hand of the Lord, and by him delivered to Solomon, his son.[11]

The tabernacle might be considered as the palace of the Most High, the dwelling of the God of Israel; wherein the Israelites, during their journeyings in the wilderness, performed the chief of their religious exercises, offered sacrifices, and worshipped God. It was thirty cubits in length, ten in breadth, and ten in height. It was divided into two partitions; the first was called the holy place, which was made twenty cubits long and ten wide: here were placed the table of shew-bread, the golden candlestick, and the altar of incense. The second was called the most holy place—whose length was ten cubits, and breadth ten cubits—wherein, before the building of the temple, the ark of the covenant was kept, which was a symbol of God's gracious presence with the Jewish church. The most holy place was divided

heaven of heavens cannot contain thee." (1 Kings viii. 27.) —EDITOR.

[8] See Exodus xxv.

[9] See 1 Kings viii.—EDITOR.

[10] See Exod. xxv. and following chapters.

[11] See 1 Kings vi. and following chapters; and 2 Chron. iii. &c. —EDITOR.

from the holy place by a curtain or veil of very rich cloth, which hung upon four pillars of Chittim-wood, that were covered with plates of gold.

The temple erected by Solomon, which was built after the model of the tabernacle at Jerusalem, had its foundation laid in the year of the world 2993, before Christ 1008, before the vulgar era 1012; and it was finished Æ.L. 3000, and dedicated 3001, before Christ 999, before the vulgar era 1003. The glory of this temple did not consist in the magnitude of its dimensions; for though it was twice as long and capacious every way as the tabernacle, yet alone, it was but a small pile of building. The main grandeur and excellency were in its ornaments, the workmanship being everywhere exceedingly curious, and the overlayings prodigious; in its materials, being built of new large stones, hewn out in the most curious and ingenious manner; in its outbuildings, which were large, beautiful, and sumptuous, but still more admirable in this majestic edifice, were those extraordinary marks of divine favour with which it was honoured, viz., the ark of the covenant, in which were put the tables of the law, and the mercy-seat, which was upon it: from whence the divine oracles were given out with an audible voice, as often as God was consulted in the behalf of his people; Shechinah, or the divine presence, manifested by a visible cloud resting over the mercy-seat; the Urim and Thummim, by which the high priest consulted God in difficult and momentous cases, relating to the public interest of the nation; the Holy Fire, which came down from

heaven upon the altar, at the consecration: these indeed were excellencies and beauties derived from a divine source, distinguishing and exalting this sacred structure above all others. David, filled with the hopes of building this temple, declared his intention to Nathan, the prophet;[12] but this was not permitted him, because his reign had been attended with wars, bloodshed, and slaughter, and he still had to contend with many powerful enemies; but, though forbidden to execute this divine and glorious work, he made considerable preparations for that purpose;[13] which having done, and drawing towards his latter end, he assembled all the princes and chief persons of his kingdom, and ordered and encouraged Solomon publicly and in their presence to pursue such his intention, and deliver the pattern or scheme of all the houses, &c., the courses of the priests and Levites, and likewise the pattern of the Cherubims; earnestly exhorting his servants in regard to the tender age of his son, Solomon, who was yet but very young, to yield him their counsel and assistance in erecting a palace, not designed for man, but for the Lord God.[14] David himself gave

[12] 2 Sam. vii. 2, *et seq.*; 1 Chron. xvii. 1, *et seq.*

[13] 1 Chron. xxii. and following chapters.—EDITOR.

[14] He gave them to understand that he had made great preparations for the work, and laid up immense quantities of gold, silver, copper, iron, and other materials, to the amount, as Dean Prideaux says (vol. i., p. 7, ed. Oxon., 1820), of upwards of £800,000,000 sterling; all of which, together with the plans and models of the edifice, the order and disposition of the several branches of divine service, the courses of the priests and Levites; of the musicians, singers, and porters; the plan for establishing judges and courts of justice; with many other religious, civil, and

towards the building of the temple, out of his own treasures, besides a vast variety of precious stones, three thousand talents of gold of Ophir, and seven thousand talents of silver.

The princes of his kingdom followed the glorious example of their king, and gave five thousand talents and ten thousand drachms of gold, ten thousand talents of silver, eighteen thousand talents of brass, and one hundred thousand talents of iron, as also a great many of the most precious stones.

When David (the king) was dead, and Solomon was established on his throne, he resolved to carry into execution his father's design, and to erect a temple to his great Creator.

For which purpose he applied to Hiram, king of Tyre,[15] for assistance, and having readily obtained

military regulations, he now resigned up to Solomon, to be perfected as his wisdom should direct. He requested them to assist his successor in so desirable a work; and that those who were inclined to contribute towards the building should bring their free-will offerings into the treasury. This exhortation inspired such a spirit of munificence in the rich men of Israel, that they vied with one another in the richness of their presents towards building the temple; so that David had the pleasure to see an incredible quantity of gold, silver, and other metals, besides precious stones, marble, porphyry, and other rich materials, brought to him from all parts of the kingdom. (*Univer. Hist.*, vol. ii., p. 406.)—Dr. Oliver.

[15] Dius, the historian, says, that the love of wisdom was the chief inducement of that friendship which existed between Hiram and Solomon; that they interchanged difficult and mysterious questions relating to their several systems of Freemasonry, for the purpose of mutual instruction. Alexander, the translator of the Syrian annals into Greek, also informs us that, when any of these propositions exceeded the king's capacity, he referred them to Abdomenus the Tyrian, who was also called Aymon, and Hiram

a promise of what he desired, and procured from thence and other parts men and materials sufficient for his intentions, he began this great and majestic fabric;[16] and as method and order are known and confessed to be essentials requisite in conducting all great designs and undertakings, Solomon likewise partitioned the fellow-crafts into certain lodges, appointing to each, one to preside as a master, assisted by two others as wardens, that they might receive commands in a regular manner, take care of the tools and jewels, and be duly paid, fed, clothed, &c. These necessary regulations being previously settled, to preserve that order and harmony which would be absolutely necessary among so great a number of men in executing so large a work, he also took into consideration the future agreement and prosperity of the Craft, and deliberated on the best means to associate them by a lasting cement.

Now, brotherly love and immutable fidelity presented themselves to his mind as the most proper basis for an institution whose aim and end should be to establish permanent unity among its members, and to render them a society who, while they enjoyed the most perfect felicity, would be of considerable utility to mankind. And, being desirous to transmit it under the ancient restrictions as a blessing to future ages, Solomon decreed that, whenever they should assemble in their lodges to

Abiff, who "answered every device that was put to him," and even challenged Solomon, though the wisest of earthly potentates, with the subtlety of the questions he proposed.—DR. OLIVER.

[16] 1 Kings v. 1, *et seq.*; 2 Chron. ii. 3, *et seq.*—EDITOR.

discourse upon and improve themselves in the arts and sciences, or whatever else should be deemed proper topics to increase their knowledge, they should likewise instruct each other in secrecy and prudence, morality and good fellowship; and for these purposes he established certain peculiar rules and customs to be invariably observed in their conversations, that their minds might be enriched by a perfect acquaintance with, and practice of, every moral, social, and religious duty, lest while they were so highly honoured by being employed in raising a temple to the great Jehovah, they should neglect to secure to themselves a happy admittance into the celestial lodge, of which the Temple was only to be a type.

Thus did our wise Grand Master contrive a plan, by mechanical and practical allusions, to instruct the craftsmen in principles of the most sublime speculative philosophy, tending to the glory of God, and to secure to them temporal blessings here and eternal life hereafter, as well as to unite the speculative and operative Masons; thereby forming a twofold advantage from the principles of geometry and architecture on the one part, and the precepts of wisdom and ethics on the other. The next circumstance which demanded Solomon's attention was, the readiest and most effectual method of paying the wages of so vast a body of men, according to their respective degrees, without error or confusion, that nothing might be found among the Masons of Sion, save harmony and peace. This was settled in a manner well known to all regularly-

made Masons, and therefore is unnecessary, as also improper, to be mentioned here.

These arrangements being adjusted, the noble structure was begun and conducted with such grandeur, order, and concord,[17] as afforded Solomon the most exalted satisfaction, and filled him with the strongest assurance that the royal art would be further encouraged in future ages, and amongst various nations, from the excellencies of this temple, and the fame and skill of the Israelites, in the beauty and symmetry of architecture therein displayed.

He was likewise sensible that, when this building should be completed, the craftsmen would disperse themselves over the whole earth,[18] and be desirous

[17] "No hammers fell, no ponderous axes rung;
Like some tall palm the mystic fabric sprung,
Majestic silence!"

REGINALD HEBER'S *Palestine*, 1st ed.

This was altered, not advantageously, as I think, in later editions:—

"No workman steel, no pond'rous axes rung;
Like some tall palm the noiseless fabric sprung."

It is related that Sir Walter Scott breakfasted at Brazenose College, on the morning that Heber was to recite "The Newdegate" prize poem in the Theatre (A.D. 1803), and on looking over the MS., observed that there was no reference to the "silence" which prevailed when the Temple was so remarkably built; upon which the latter retired to one of the windows, and in a few minutes returned with the above lines, written on the spur of the moment. —EDITOR.

[18] We have a tradition that, after the Temple was finished, two brothers of Hiram Abiff were commissioned by the king of Tyre to take out a colony to assist in the foundation of Byrsa, at Carthage. One of them was placed at the head of the senate, and the other was sent, with a large fleet of ships, along the coast

to perpetuate, in the most effectual manner, the harmony and good fellowship already established among them, and to secure to themselves, their future pupils, and their successors, the honour and respect due to men whose abilities were so great and would be so justly renowned; in conjunction, therefore, with Hiram, king of Tyre, and Hiram Abiff, the Deputy Grand Master, he concerted a proper plan to accomplish his intentions, in which it was determined that, in conformity to the practice of the royal art, general distinguishing characteristics should be established for a proof of their having been fellow-labourers in this glorious work, to descend to their successors in all future ages, who should be in a peculiar manner qualified to cultivate the sublime principles of this noble establishment, and such were adopted and received accordingly.[19]

of Africa; which he colonized, and opened such a variety of new sources of traffic to the Carthaginians, as enriched their state, and rendered the name of Hanno famous in their history.—Dr. Oliver.

[19] Our Transatlantic brethren have a curious tradition of some circumstances which are said to have occurred during the building of the Temple. It appears that several of the workmen had been guilty of some crime of an enormous nature, and made their escape from Jerusalem. A great assembly of masters had sat in consultation on the best means of discovering and apprehending them. Their deliberations were interrupted by the entrance of a stranger, who demanded to speak to the king in private. Upon being admitted, he acquainted Solomon that he had discovered where Ahirop, one of the traitors, lay concealed, and offered to conduct those whom the king should please to appoint to go with him. This being communicated to the brethren, one and all requested to be partakers in the vengeance due to the villain. Solomon checked their ardour, declaring that only nine should undertake the task;

With respect to the method which would be hereafter necessary for propagating the principles of the society, Solomon pursued the uniform and ancient custom, in regard to the decrees of probation and injunction to secrecy, with which he himself had been obliged to comply before he gained a perfection in the royal art, or even arrived at the summit of the sciences: therefore, though there were no apprentices employed in the building of the Temple,[20] yet as the craftsmen were all intended to be promoted to the degree of masters after its

and, to avoid giving any offence, ordered all their names to be put into an urn, and that the first nine that should be drawn should be the persons to accompany the stranger. At break of day, Joabert, Stockin, and seven others, conducted by the stranger, travelled onward through a dreary country. On the way Joabert found means to learn from the stranger that the villain they were in quest of had hidden himself in a cavern, not far from the place where they then were. He soon found the cavern, and entered it alone, where, by the light of the lamp, he discovered the villain asleep, with a poniard at his feet. Inflamed at the sight, and actuated by an impatient zeal, he immediately seized the poniard, and stabbed him, first in the head, and then in the heart; he had only time to cry, "Vengeance is taken!" and expired. When the other eight arrived, and had refreshed themselves at the spring, Joabert severed the head from the body, and taking it in one hand, and his poniard in the other, he with his brethren returned to Jerusalem. Solomon was at first very much offended that Joabert had put it out of his power to take vengeance himself in presence of, and as a warning to, the rest of the workmen to be faithful to their trust; but, by proper intercession, was again reconciled.—DR. OLIVER.

[20] The traditions of Masonry speak of no apprentices in the Tyrian quarries, but they name 10,000 in the forest of Lebanon, the same number in the plains of Zarthan (where the materials were arranged), and 30,000 at Jerusalem (who were employed about the Temple).—DR. OLIVER.

dedication, and as these would secure a succession, by receiving apprentices, who might themselves in due time also become master masons, it was determined that the gradations in the science should consist of three distinct degrees, to each of which should be adapted a particular distinguishing test; which test,—together with the explication,—was accordingly settled and communicated to the fraternity previous to their dispersion, under a necessary and solemn injunction to secrecy; and they have been most cautiously preserved, and transmitted down to posterity by faithful brethren, ever since their emigration. Thus the centre of union among Freemasons was firmly fixed, and their principles directed to the excellent purposes of their original intention.

ARGUMENT III.

THE CONFUTATION OF FALSEHOOD CONTINUED, AND THE HARMONY AND CONNECTION OF THE SOCIETY OF FREEMASONS PARTICULARLY RECOMMENDED.

THE harmony and connection of the society of Freemasons, and the excellent precepts and principles thereof, have produced the utmost good consequence, not only to the particular members of it, but frequently to the nations where it has been cultivated and practised; for, united by the endearing name of brother, they live in an affection and friendship, rarely to be met with even among those whom the ties of consanguinity ought to bind in the firmest manner. That intimate union which does so much honour to humanity in general, in the particular intercourse which prevails among Freemasons, diffuses a pleasure that no other institution can boast: for the name which they mutually use one towards another, is not in vain compliment, or an idle parade; no, they enjoy in common all the felicities of a true brotherhood. Here, merit and ability secure to their possessors an honourable regard, and a respectful distinction, which every one receives with an unaffected complacency and a perfect humility; constantly exerting himself for the general good, without vanity and without fear.

For they who are not adorned with the same advantages, are neither mortified nor jealous. No one contends for superiority; here emulation is only with a view to please; the man of shining abilities, and those unblessed with such ornaments, are here equally admitted; all may here perform their parts; and what may seem surprising amongst such a variety of characters, haughtiness or servility never appears. The greatest admit of social familiarity; the inferior is elevated and instructed, constantly maintaining by these means a beneficent equality. With respect to the conversation which they hold during their assemblies, it is conducted with the most perfect decency: here it is a universal maxim, never to speak of the absent but with respect; ill-natured satire is excluded; all raillery is forbidden; they will not suffer even the least irony, or any poignant strokes of wit, because such generally have a malignant tendency; they tolerate nothing which carries with it even the appearance of vice.

Their pleasures are never embittered by ungrateful reflections, but produce a serene and lasting composure of mind. They flow not like a torrent which descends with noise and impetuosity, but like a peaceful stream within its own channel, strong without violence, and gentle without dulness.

This exact regularity, very far from occasioning a melancholy seriousness, diffuses, on the contrary, over the heart, and over the understanding, the most pure delights; the bright effects of enjoyment and hilarity shine forth in the countenance; and although the appearances are sometimes a little

more sprightly than ordinary, decency never runs any risk: it is wisdom in good humour. For if a brother should happen to forget himself, or in his discourse should have the weakness to use expressions such as are distinguished under the name of liberties, a formidable sign would immediately call him to his duty: a brother may mistake as a man, but he has opportunity and courage to recover himself, because he is a Freemason. Although order and decorum are always scrupulously observed in the lodges of Freemasons, these exclude not in any wise gaiety and cheerful enjoyment; the conversation is animated, and the kind and brotherly cordiality that presides there affords the most pleasing sensation.

These particulars may justly recall to our minds the happy time of the divine Astrea! when there was neither superiority nor subordination, because men were as yet untainted by vice, and uncorrupt.[1] Having now given a general sketch of the nature of this institution, from whence a candid reader may form no inconsiderable idea of that composed wisdom and laudable harmony which govern in the fellowship of Freemasons, we shall proceed in taking some notice of the several accusations frequently brought against it.

And first: As none can venerate and esteem the

[1] Astrea was supposed to be, in the earliest ages of the world, called the golden age, the goddess of justice; but the crimes of mankind in the ages of brass and iron were said to have caused her to return to heaven. Astrea forms the sign "Virgo" in the Zodiac.—EDITOR.

fair sex more than Freemasons do, we cannot but reckon it a misfortune that the ladies should be offended at their non-admission into this order; and the more so, as they no sooner learn with what moderation the Masons comport themselves in their assemblies, but, without knowing the reason why they are not admitted, they censure us with all the severity their delicate minds are capable of.[2] This, we must beg leave to say, is entirely owing to mistaken prejudice, for a little reflection would convince them that their exclusion is not in the least singular. They stand in the same predicament with respect to the priesthood, and many other particular societies; the solemn assemblies of the ancients, the senates of pagan and the conclaves of papal Rome, all national senates and ecclesiastical synods, universities and seminaries of learning, &c., with which they might with equal propriety be offended.[3]

[2] In France, and in some other continental kingdoms, lodges for the wives and daughters have been affiliated with those of Masons, but in Great Britain nothing of the kind has yet been attempted.—EDITOR.

[3] The following observations of the Rev. Dr. Orme, the Editor's (Dr. Oliver) immediate predecessor in the P. G. Chaplaincy of Lincolnshire, are appropriate:—"From the objection that women are excluded from our order, calumny has taken occasion to draw inferences the most injurious and unjust: but which, however they might have operated at a time when the female mind was less enlightened than it now is, make at present no ill impression upon that lovely sex. They know that the not admitting them into our institution is not singular, but that they are likewise excluded from the priesthood, from universities, and many other particular societies. We hope and trust that they will give credit to our assertion, when we solemnly declare that none can possibly esteem and regard them more than Freemasons; and many there are who will acknowledge,

Next to the displeasure of the ladies, we will consider a charge with regard to governments, which in other countries, less happy in their constitution than our own, has at different times been unjustly prosecuted against this fraternity.

It has been imagined that there is everything to be feared for the tranquillity of the state, from a numerous association of men of merit and character intimately united under the seal of secrecy. I agree that this suspicion has in it something specious; for if the passion of a single man has caused, as we have seen more than once, strange revolutions in a state, what might not be produced by a body so numerous and united as that of Free and Accepted Masons, were they liable to those intrigues and cabals which pride and ambition instil but too often into the human heart?

But there is nothing to be apprehended from Freemasons in these respects; they are actuated by the love of order and peace, and are as much attached to civil society, as united among themselves; it is in this school that a man may learn most effectually what respect, what submission, what veneration, he ought to have for his God, his country, and his king; it is among them that sub-

to the honour of the order, and the utility of its precepts, that it has made those with whom they have been connected, more tender and affectionate husbands." A French writer on Freemasonry assigns a different reason for this exclusion. He says, "Il ne fut pas difficile d'éloigner les femmes de pareilles sociétés, elles s'en exclurent elles-mêmes par vanité; et elles couvrirent du spécieux prétexte de décence, ce qui n'étoit au fond qu'une attention réfléchie sur leurs charmes."—Dr. Oliver.

ordination is fully practised and deemed a virtue, not a yoke.

Equally without reason have they also been accused of holding assemblies for no other purpose than that of speaking with the greater freedom on religious, as well as political matters. These topics are never suffered to be agitated, for it is a fundamental maxim of this institution, to prohibit all such disputes. The God of Heaven, and the rulers of the earth, are by them inviolably respected. And with regard to the sacred person of majesty, every congregated lodge solemnizes the name with all possible grandeur and respect.[4]

Thus these accusations fall to the ground. It is also alleged, by the objectors to Freemasonry, that upon the initiation of a member into this mystery, he lays himself under a solemn obligation by an oath with very severe penalties. This by them is pronounced an unwarrantable proceeding. Certainly these persons are as ignorant as they are ungenerous, and for want of better judgments form erroneous notions, and from false premises draw false conclusions. To obviate this objection, we will trace the antiquity of swearing, and observe the different customs adopted by the ancients on this head; afterwards examining the nature of an oath, supposing, for the sake of argument, but not

[4] Every Mason can vouch for the truth of these remarks at the present time. Masonry in former periods may have been abused, for political or other purposes abroad; but this arose from the misconduct of unworthy brethren, and was wholly due to themselves, and not to the order they brought into discredit and disgrace.—EDITOR.

granting, that one is required to set forth by the adversaries of Masonry; we will consider how far it is, or is not, warrantable in the present case.

We are informed by sacred history, what was the custom of swearing among the Hebrews,[5] who sometimes swore by stretching forth their hands;[6] sometimes the party swearing put his hands under the other's thigh, which was the manner of administration used by Abraham and Jacob, as we read in the book of Genesis;[7] which was also the custom of the Athenians, the Carthaginians, and the Romans.

The Jews chiefly swore by Jerusalem, by the temple, by the gold of the temple, by the altar, and the gilt on the altar.[8]

The Greeks esteemed it an honour paid their deities, to use their names in solemn contracts, promises, and asseverations; to call them to witness men's truth and honesty, or to punish their falsehood and treachery. This was reputed a sort of religious adoration, being an acknowledgment of the omnipotence and omnipresence, and by consequence of the divinity of the Being thus invoked; and the inspired writers, for the same reason, forbad to swear by the pagan deities, and commanded to swear by the true God. Thus, in Deuteronomy, "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name."[9] And in Jeremiah, "How shall I pardon thee, for this? thy children have forsaken me, and sworn by them that are no

[5] Deut. vi. 13; x. 20.
[6] Gen. xiv. 23.
[7] Gen. xxiv. 2, 3, 9; xlvii. 29.
[8] Matt. v. 35; xxiii. 16–22.
[9] Deut. vi. 13 and 20.

gods."[10] And to forbear other instances, the worshippers of the true God are, by David, represented to swear by him, *i. e.*, by invoking his name.[11]

The antiquity of swearing, as well as the manner of administering an oath, having now been sufficiently shown, we will, in the next place, as far as may be necessary, take notice of the fundamental principles of this establishment, as the most proper method to form a right judgment of it; and then, in answer to the present objection, we will examine how far an oath would, or would not, be justifiable on the initiation of a Mason, and supposing it to be required even under such penal sanctions as have been pretended.

If we examine the laws and regulations of Freemasonry, it will appear that the end and purport of it is truly laudable, being calculated to regulate our passions, to assist us in acquiring knowledge of the arts and sciences, and to promote morality and beneficence, as well as to render conversation agreeable, innocent, and instructive; and so to influence our practice, as to make us useful to others, and happy in ourselves. With regard to the relation we have as members of society in general, it will appear equally evident from the said regulations, that a Freemason is to be a peaceable subject, conforming cheerfully to the government under which he lives, is to pay a due deference to his superiors; and from his inferiors is to receive honour rather with reluctance than to extort it. He must

[10] Jer. v. 7. [11] Psalm cxiv. 18.

be a man of universal benevolence and charity, not tenacious of his abundance, when the exigences of his fellow-creatures lay the justest claim to his bounty. Masons not only challenge, but have ever supported that character amongst the honest and candid part of mankind, whose equity and reason would never suffer them to entertain ill-grounded prejudices.

The great Mr. Locke[12] appears to have been so delighted with some of our principles, that he tells Lady Masham,[13] to whom he was writing on this subject, "that it was his wish they were communicated to all mankind, since there is nothing more true than what the Masons teach, that the better men are, the more they love one another, virtue having in itself something so amiable as to charm the hearts of all who behold it."[14]

And another, speaking of Freemasons, says, "No abuse is tolerated among them, no intemperance allowed; modesty, union, and humility are strongly recommended." Again, "This society is no ways offensive to religion, good manners, or political government; it has and does still flourish in Great Britain and its dominions, under the protection of the greatest personages, even princes of the royal blood."

Mr. Chambers, in his Cyclopædia, also testifies "that Free or Accepted Masons are a very ancient

[12] See *ante*, p. 19.

[13] The wife of Sir Francis Masham, of Oates, Essex, where Locke passed several of the latest years of his life, and died.

[14] See Preston's *Illustrations of Masonry*, p. 94.

society, or body of men, so called either from some extraordinary knowledge of Masonry or building which they were supposed to be masters of, or because the first founders of the society were of that profession.

"They are [now] very considerable both for numbers and character; being found in every country in Europe, and consisting principally of persons of merit and consideration. As to antiquity, they lay claim to a standing of some thousand years; and it is said, can trace up their original as early as the building of Solomon's temple.

"What the end of their institution is, seems still, in some measure, a secret; though so much of it as is known appears laudable [enough], as it tends to promote friendship, society, mutual assistance, and good fellowship.

"The brothers of this family are said to be possessed of a [great] number of secrets, which have been religiously observed from age to age. Be their other virtues, therefore, what they will, it is plain they are masters of one in a very great degree, viz., secrecy." [15]

Now let us ask, if a number of persons have formed themselves into a body with a design to improve in useful knowledge, to promote universal benevolence, and to cultivate the social virtues of human life, and have bound themselves by the solemn obligation of an oath, to conform to the

[15] Chambers's *Cyclopædia*, article "Masons," vol. ii., ed. Lond. 1741, from which the above quotation has been corrected.—EDITOR.

rules of such institution, where can be the impiety, immorality, or folly of such proceeding? Is it not the custom of most communities? In the state, amongst the learned bodies, in commerce, &c.—a case too commonly known to require a recital of particular instances. I shall therefore content myself with adding this observation, viz., that Bishop Sanderson,[16] an eminent casuist, in his lectures on the subject of oaths, very judiciously asserts that "when a thing is not by any precepts or interdict, human or divine, so determined, but every man may at his choice do or not do, as he sees expedient, let him do what he will, he sinneth not. As if Caius should swear to sell his land to Titius, or to lend him a hundred crowns, the answer is brief, an oath in this case is both lawful and binding."[17]

[16] Robert Sanderson, Bishop of Lincoln, "a learned divine, especially in casuistry. Born at Rotherham, Yorkshire, 1587. Studied at Lincoln College, Oxford, where he obtained a fellowship, 1606. Soon after elected Reader of Logic. Rector of Boothby Pannell, Lincolnshire, 1619. Prebendary of Lincoln, 1629. Rector of Muston, 1633. Regius Professor of Divinity, Oxford, and Canon of Christ Church, 1642. Ejected from the last two appointments, 1643. Restored and consecrated Bishop of Lincoln, 1660. Died, 1662-3."—*Cyclopæd. Bibliograph.* (Darling), ed. 1854, "Sanderson." —Editor.

[17] "Casus prior est, quum res nullo aut præcepto aut interdicto divino vel humano legitimo ita determinata est, quin ut possit quisque pro hic et nunc, secundum exigentiam circumstantiarum pro suo arbitrio facere vel non facere, prout ipsi visum fuerit expedire, Ὃ θέλει ποιείτω, *Quod vult faciat, non peccat* (1 Cor. vii. 36). Ut si Caius juret se Titio fundum venditurum, aut daturum mutuo centum. Respondendum breviter, Juramentum in hoc casu et licitum esse, et obligare."—Sanderson, *de Juramenti*

And as the principles of this institution are truly praiseworthy, containing those valuable requisites which will ever secure the esteem and admiration of all good men, as well as most assuredly the envy of the bad, we will put this plain question:—Is not the design of it of equal importance to the public, with the lending of an hundred crowns to a private man? The answer and the consequences are both evident, that an oath on the subject of Freemasonry, if required, is both lawful and obligatory. As for the terror of a penalty, it is a mistaken notion to imagine that the solemnity of an oath adds anything to the obligation, or that the oath is not equally binding without any penalty at all.

I shall add a few more quotations from the same excellent casuist, and leave the explanation and application to the intelligent.

"A solemn oath of itself, and in its own nature, is not more obligatory than a simple one; because the obligation of an oath arises precisely from this, that God is invôked as a witness and avenger no less in the simple one than in the solemn and corporal; for the invocation is made precisely by the pronunciation of the words, which is the same both in the simple and solemn, and not by any corporal motion or concomitant sign in which the solemnity of the oath consists." [18]

Obligatione, Prælect. iii., § 15; Bp. Sanderson's Works, vol. iv., pp. 282-3, ed. (Jacobson) Oxford, 1854.

[18] "De his ritibus qui in solennibus juramentis solent adhiberi, casus secundus sive quæstio secunda est, An et quatenus addant vim aliquam obligationi jurisjurandi? quod est quærere, An jura-

And it is a matter well worthy the consideration of every man, that as the object of a lawful oath is God alone, so it contains a solemn confession of his omnipresence, that he is with us in every place; of his omniscience, that he knoweth all the secrets of the heart, that he is a maintainer of truth, and an avenger of falsehood; of his justice, that he is willing, and of his omnipotence, that he is able to punish those that, by disregard to their oaths, shall dishonour him.

It is, therefore, of a very dangerous tendency for persons who have once taken an oath to trifle and play with the force of it, even supposing the occasion of such obligation was actually of small moment in itself. And this is positively determined by the same writer, in the following words, and ought to be a caution to all not to violate an oath, lest they incur the fatal consequences of real perjury:—

"A voluntary oath is the more binding for being voluntary, because there is no stricter obligation

mentum solenne et corporale fortius obliget simplici, ita ut gravius sit perjurium violati solennis juramenti quam simplicis? Dico, secundo, etsi perjurium concedatur esse gravius, non tamen magis obligare solenne juramentum ex se et natura sua quam simplex, quia obligatio juramenti quatenus juramentum est (nam et obligat . . . . quatenus promissionem includit; sed, inquam, quatenus est, juramentum), exsurgit præcise ex eo quod Deus testis et vindex invocatur. Invocatur autem Deus testis et vindex non minus in simplici juramento quam in solenni et corporali; nam illa invocatio fit præcise per prolationem verborum, quæ eadem est in simplici et solenni, et non per aliquem motum corporalem aut signum concomitans, in quibus constitit juramenti solennitas."—*Id.*, Prælect. v., § 12; vol. iv., p. 322.

than that we take willingly on ourselves."[19] And in another place he is more particular,—"Where a matter is so trivial that it is not worth the deliberation of a wise man, nor signifies a straw whether it be done or not done—as to reach up a chip or to rub one's beard, or for the slightness of it is not so much to be esteemed, as to give a boy an apple, or to lend a pin. An oath is binding in matters of the least moment, because weighty and trivial things have a like respect unto truth and falsehood; and further, because every party swearing is bound to perform all he promised as far as he is able, and as far as it is lawful. To give an apple to a boy is both possible and lawful; he is bound, therefore, to perform it—he ought to fulfil his oath."[20]

This is likewise confirmed by Moses: "If a man swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all

[19] "Casus xxvii. 'Juramentum spontaneum.'—Et in hoc casu, in quo solo licitum est, juramentum ultro præstitum vel maxime obligat, quum nullum vinculum arctius obligat quam quod sponte susceptum est."—*Id.*, Prælect. iv., § 11; vol. iv., pp. 299, 300.

[20] "Casus posterior est, quum res aut ob sui levitatem indigna est viri prudentis deliberatione, nec cassa nuce interest feceris ne an non feceris, ut levare festucam è terra, fricare barbam, &c. Aut ob parvitatem materiæ non est multum æstimabilis, ut dare pomum puero, aciculam commodare, &c. . . . . Sed obligare juramentum in re vel levissimi momenti constat, primo, quia in re gravi et levi eadem est veritatis et falsitatis ratio. . . . . Quarto, quià omnis jurans tenetur facere totum quod promisit, quatenus potest et licet; sed dare puero pomum et possibile est et licitum; ergo tenetur præstare. Non debuit ergo sic jurari; sed ubi juramentum est debet impleri."—*Id.*, Prælect. iii., § 15; vol. iv., p. 283.

that proceedeth out of his mouth."[21] And it is threatened that every one that sweareth falsely shall be cut off by the cause; "I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof."[22]

The objectors being thus answered with respect to the lawfulness of an oath, supposing one to be required on the initiation of a Freemason, as to the certainty of which conjecture is their only support, I shall next take notice of the charge brought against them on account of secrecy—one of their grand characteristics, and the innocent cause of all the persecutions and reproaches they suffer.

We are condemned for keeping the essentials of our institution from the knowledge of those who are not members of it, which, it is said, must sufficiently prove them to be of a bad nature and tendency; else why are they not made public, for the satisfaction of mankind? If secrecy be a virtue—a thing never yet denied—can that be imputed to us as a crime which has been considered an excellence in all ages? Does not Solomon, the wisest of men, tell us, he that discovers secrets is a traitor, but a man of a faithful spirit concealeth the matter?[23]

In conducting all worldly affairs, secrecy is not

[21] Num. xxx. 2. [22] Zach. v. 4.

[23] "A tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter."—Prov. xi. 13.—Editor.

only essential, but absolutely necessary, and was ever esteemed a quality of the greatest worth.

Thus we find the great Fenelon makes Ulysses, in the system of education which he delivers to his friends for his son Telemachus, particularly enjoin them, above all, to render him just, beneficent, sincere, and faithful in keeping secrets; a precept that afterwards produced the best of consequences to the young prince, of whom it is recorded that, with this great excellence of taciturnity, he not only divested himself of that close, mysterious air, so common to the reserved, but also constantly avoided telling the least untruth in support of this part of his character: a conduct highly worthy the imitation of every one to whom secrets are entrusted, affording them a pattern of openness, ease, and sincerity; for, while he seemed to carry his whole heart upon his lips, communicating what was of no importance, yet he knew how to stop just in the proper moment, without proceeding to those things which might raise any suspicion, or furnish even a hint to discover the purposes of his mind.[24]

[24] "Quand Ulysse, lui dis-je, partit pour aller au siége de Troie, il me prit sur ses genoux et entre ses bras; c'est ainsi qu'on me l'a raconté. Après m'avoir baisé tendrement, il me dit ces paroles, quoique je ne puisse les entendre: 'Ô mon fils! que les dieux me préservent de te revoir jamais; que plutôt le ciseau de la Parque tranche le fil de tes jours lorsqu'il est à peine formé, de même que le moissonneur tranche de sa faux une tendre fleur qui commence à éclore; que mes ennemis te puissent écraser aux yeux de ta mère et aux miens, si tu dois un jour te corrompre et abandonner la vertu! Ô mes amis! continua-t-il, je vous laisse ce fils qui m'est si cher; ayez soin de son enfance: si vous m'aimez, éloignez de lui la pernicieuse flatterie; enseignez-lui à se vaincre; qu'il

If we turn our eyes back to antiquity, we shall find the old Egyptians had so great a regard for silence and secrecy in the mysteries of their religion, that they set up the god Harpocrates [25] (*vid. Imagines Deorum a Vincentio Chartario*), to whom they paid peculiar honour and veneration, who was represented with his right hand placed near the heart, and the left down by his side, covered with a skin before, full of eyes and ears, to signify that of

soit comme un jeune arbrisseau encore tendre, qu'on plie pour le redresser. *Sur-tout n'oubliez rien pour le rendre juste, bienfaisant, sincère, et fidèle à garder le secret.* Quiconque est capable de mentir est indigne d'être compté au nombre des hommes; et quiconque ne sait pas se taire est indigne de gouverner'.... Les amis de mon père eurent soin de m'exercer de bonne heure au secret. J'étois encore dans la plus grande enfance, et ils me confioient déjà toutes les peines qu'ils ressentoient, voyant ma mère exposée à un grand nombre de téméraires qui vouloient l'épouser. Ainsi on me traitoit dès-lors comme un homme raisonnable et sûr; on m'entretenoit secrètement des plus grandes affaires; on m'instruisoit de ce qu'on avoit résolu pour écarter les prétendants. J'étois ravi qu'on eût en moi cette confiance; par-là je me croyois déjà un homme fait. Jamais je n'en ai abusé; jamais il ne m'a échappé une seule parole qui pût découvrir le moindre secret. Souvent les prétendants tâchoient de me faire parler, espérant qu'un enfant qui pourroit avoir vu ou entendu quelque chose d'important ne sauroit pas se retenir: mais je savois bien leur répondre sans mentir, et sans leur apprendre ce que je ne devois point leur dire."—FÉNÉLON, *Télémaque*, livre iii.; Œuvres, tom. v., pp. 58-9, ed. Paris, 1787-92.—EDITOR.

[25] Harpocrates, the Egyptian god, was said to be the son of Isis and Osiris, and the sign of the sun at the departure of winter. Under the name *Har-Pokrat*, the sun, and the weakness of his rays in February, were signified. He was represented as a little child, clothed in woollen, and always motionless, with his finger on his lips, to show that he could not speak, on which account he was wrongly called by the Greeks the "God of Silence."—EDITOR.

many things to be seen and heard, few are to be published.[26]

And among the same people the great goddess Isis, the Minerva of the Greeks, had always an image of a sphinx[27] placed at the entrance of her temples, to denote that secrets were there preserved under sacred coverings, that they might be kept from the knowledge of the vulgar as much as the riddles of that creature.

Iamblicus,[28] in his life of Pythagoras, confirms the above opinion by observing, that from the mysterious knowledge of the Egyptians that philosopher drew the system of his symbolical learning and instructive tenets, seeing that the principles and wise doctrines of this nation were ever kept secret among themselves, and were delivered down, not in writing, but only by oral tradition. And indeed, so cautious and prudent were they in these matters, that every disciple admitted to their wise and scientific mysteries was bound in the most solemn

[26] Harpocrates silentii Deus effingebatur, dextrâ prope cor admotâ, pelle anterius indutus quæ oculis atque auribus pluribus erat distincta, ut eo intelligeremus multa videnda atque audienda, sed loquendum parum.—DR. OLIVER. [In Vincent. Chart. Lugd. ed. 1581, p. 250, is a passage somewhat different to the above note. —EDITOR.]

[27] In Egypt the statue of the Sphinx was represented with the head of a woman and the form of a lioness, and was the effigy of Metis, the goddess of wisdom, whom the Greeks are thought to have turned into their deity Minerva.—EDITOR.

[28] Iamblicus, born towards the end of the third century, and died about 333, was a Neoplatonist philosopher, a disciple of Porphyrius, and taught at Alexandria. His life of Pythagoras, here quoted, has been condemned, as being full of fables. See Iamblic. de Vitâ Pythag., pp. 139, 144, ed. 1598.—EDITOR.

manner to conceal such mysteries from the vulgar, or those whose ideas were not sufficiently exalted to receive them. As a proof of this, we need only recollect the story of Hipparchus, a Pythagorean, who having, out of spleen and resentment, violated and broken through the several engagements of the society, was held in the utmost detestation, expelled the school as one most infamous and abandoned, and as he was dead to the principles of virtue and philosophy, had a tomb erected for him, according to their custom, as though he had been naturally dead. The shame and disgrace that justly attended so great a breach of truth and fidelity, drove the unhappy wretch to such despair that he proved his own executioner; and so abhorred was even his memory, that he was denied the rites and ceremonies of burial used to the dead in those times, instead of which, his body was suffered to lie upon the shore of the isle of Samos.

Among the Greek nations, the Athenians had a statue of brass, which they awfully revered; this figure was without a tongue, by which secrecy was intimated. The Romans had a goddess of silence, named Angerona, represented with her fore-finger on her lips—a symbol of prudence and taciturnity.[29]

[29] Mr. Wilkinson, in his "Manners and Customs of the Ancient Egyptians," says, that "the sign adopted by the Egyptians to indicate *silence*, is evidently shown from the sculptures on their monuments to have been given by *placing the hand over the mouth*, not, as generally supposed (Plut. de Isid. 68), by approaching the fore-finger to the lips: and the Greeks erroneously concluded that the youthful Harpocrates was the deity of silence, from his appearing in this attitude, which, however humiliating to the

Anaxarchus, who, according to Pliny, was apprehended, in order to extort his secrets from him, bit his tongue in the midst, and afterwards spat it in the tyrant's face, rather choosing to lose that organ than to discover those things which he had promised to conceal.[30]

We read likewise that Cato the censor often said to his friends—of three things which he had good reason to repent, the principal was divulging a secret.

The Druids, in our own nation, who were the only priests among the ancient Britons, committed nothing to writing.[31] And Cæsar observes that

character of a deity, was only illustrative of his extreme youth, and of a habit common to children in every country, whether of ancient or modern times."—DR. OLIVER.

[30] Anaxarchus, a Greek philosopher, accompanied Alexander the Great to Asia. He was put to death by Nicocreon, a tyrant of Cyprus, by being brayed in a mortar.—EDITOR.

[31] "In the mystic bards and tales of Briton," says Davis (Myth. of the Druids, p. 94), "I find certain terms which evidently pertain to the Hebrew language, or to some dialect of near affinity; as, *Adonai*, the Lord; *Al Adur*, the glorious God; *Arawn*, the Arkite, and the like. Taliesin, the chief bard, declares that his love had been detailed in Hebraic; and in a song, the substance of which he professes to have derived from the sacred ogdoad or arkites, there are several lines together in some foreign dialect, apparently of great affinity with the Hebrew, though obscured by British orthography. Hence I think it is probable that the Britons once had certain mystic poems, composed in some dialect of Asia; that this is a fragment of those poems; and that those parts of their superstition which were not properly Celtic were derived from that quarter of the globe. And if so, our ancestors could not have obtained their sacred vocabulary by adopting the mere grammatical blunders of the Greeks."—DR. OLIVER. See Preston's "Illustrations of Masonry," pp. 111–113.—EDITOR.

they had a head or chief, who exercised a sort of excommunication, attended with dreadful penalties, on those who either published or profaned their mysteries.[33]

[33] The following is the passage to which Dr. Ashe refers, a free translation of which will be found in Hutchinson's "Spirit of Masonry," pp. 89, 90:—"Illi (Druidæ) rebus divinis intersunt, sacrificia publica et privata procurant, religiones interpretantur. Ad hos magnus adolescentium numerus disciplinæ causâ concurrit, magnoque ii sunt apud eos honore. Nam ferè de omnibus controversiis publicis privatisque constituunt; et, si quod est admissum facinus, si cædes facta, si de hereditate, si de finibus controversia est, iidem decernunt; præmia pœnasque constituunt: si qui, aut privatus, aut publicus, eorum decreto non stetit sacrificiis interdicunt. Hæc pœna apud eos est gravissima. Quibus ita est interdictum, ii numero impiorum ac sceleratorum habentur; iis omnes decedunt, aditum eorum sermonemque defugiunt, ne quid ex contagione incommodi accipiant: neque iis petentibus jus redditur, neque honos ullus communicatur. *His autem omnibus Druidibus præest unus, qui summam inter eos habet auctoritatem.* Hoc mortuo, si qui ex reliquis excellit dignitate, succedit; at, si sunt plures pares, suffragio Druidum deligitur, nonnunquam etiam de principatu armis contendunt.....Huc omnes undique, qui controversias habent, conveniunt, eorumque judiciis decretisque parent.....Druides a bello abesse consuêrunt, neque tributa unà cum reliquis pendunt; militiæ vacationem omniumque rerum habent immunitatem. Tantis excitati præmiis, et suâ sponte multi in disciplinam conveniunt, et a parentibus propinquisque mittuntur. Magnum ibi numerum versuum ediscere dicuntur. Itaque annos nonnulli vicenos in disciplinâ permanent. Neque fas esse existimant, ea literis mandare, quum in reliquis ferè rebus, publicis privatisque rationibus, Græcis utantur literis. Id mihi duabus de causis instituisse videntur; quòd neque in vulgum disciplinam efferri velint, neque eos, qui discant, literis confisos, minùs memoriæ studere; quod ferè plerisque accidit, ut, præsidio literarum, diligentiam in perdiscendo ac memoriam remittant. In primis hoc volunt persuadere, non interire animas, sed ab aliis post mortem transire ad alios; atque hôc maximè ad virtutem excitari putant, metu mortis neglecto. Multa præterea de sideribus atque eorum motu, de

Therefore it evidently appears from the foregoing instances, along with many others, that there ever were secrets amongst mankind,[33] as well respecting societies as individuals, and that the keeping those inviolable was always reputed an indispensable duty, and attended with an honourable estimation. It must be very difficult to assign a sufficient reason why the same practice should be at all wondered at or less approved in the Free and Accepted Masons of the present age, than they were among the wisest men and greatest philosophers of antiquity.

The general practice and constant applause of the ancients, as well as the customs of the moderns, one would naturally imagine should be sufficient to justify Masons against any charge of singularity or innovation on this account; for how can this be thought singular or new by any one who will but calmly allow himself the smallest time for reflection.

Do not all incorporated bodies amongst us enjoy this liberty without impeachment or censure? An apprentice is bound to keep the secrets of his

mundi ac terrarum magnitudine, de rerum naturâ, de deorum immortalium vi ac potestate disputant, et juventuti tradunt."—*Cæsar. Op.*, "De Bello Gallico," lib. vi. §§ 13, 14.—EDITOR.

[33] Sammes (Brit. Antiq., p. 76) informs us that the Druids entertained a great jealousy lest their learning and religion should be too much understood and divulged, so that it was grown to that height that it was accounted unlawful to reveal any of their mysteries, or to set down in writing what they thought most safe and honourable for themselves to deliver by tradition.—DR. OLIVER.

master; a freeman is obliged to consult the interest of his company, and not prostitute in common the mysteries of his profession; secret committees and privy councils are solemnly enjoined not to publish abroad their debates and resolutions. In courts-martial the members are bound to secrecy, and in many cases far more effectual security than an oath is administered.

As in society in general we are united together by our indigences and infirmities, and a vast variety of circumstances contributing to our mutual and necessary dependence on each other, which lays a grand foundation for terrestrial happiness, by securing general amity and the reciprocation of good offices in the world, so in all particular societies, of whatever denomination, they are all enjoined by some sort of secrecy to observe private bonds and laws peculiar to each, from the highest assemblies to the lowest. Consequently the injunctions of secrecy among Freemasons can be no more unwarrantable than in the societies and cases already pointed out; and to report, or even to insinuate that they are, must argue a want of candour, a want of reason, and a want of charity. For by the laws of nature and of nations, every individual and every society has a right to be supposed innocent till proved otherwise.

Yet, notwithstanding the mysteries of our profession are kept inviolable, none are excluded from a full knowledge of them, in due time and manner, upon proper application, and being found capable and worthy of the trust. To form other designs

and expectations, is like building on a sandy foundation, and will only serve to testify that, like a rash man, their discretion is always out of the way when they have most occasion to make use of it.

ARGUMENT IV.

ON THE ABSURDITY OF SUPPOSING THAT MASONRY IS A TRIFLING INSTITUTION, AND THAT ITS PRINCIPLES CONTAIN NOTHING VALUABLE.

We will now proceed to the next objection, viz., that "Masonry is a trifling institution, and that our principles contain nothing valuable."

There are censurers who find it easier to decry a science than to understand it, and with wicked endeavours attempt to depreciate that which they cannot attain to, and make their necessity appear a virtue, and their ignorance the effect of choice.

This turn of mind is the despicable offspring of envy, and so selfish are such men, that they would rather prefer having the whole circle of the arts and sciences abolished, were it in their power, than that others should be possessed of a knowledge, which they are themselves totally unacquainted with and undeserving of.

But, alas! they disquiet themselves in vain; we, who are Masons, cannot but laugh at and pity such feeble attacks, and are heartily sorry for those who have no better understandings than to regard them.[1]

[1] In like manner the early Christians were accused by the heathen with practising their own obscenities; viz., promiscuous incest, and worshipping the phallus. This imputation is indignantly repudiated in Minucius Felix. "Etiam ille, qui de adoratis

Did they know anything of our profession, they could not but esteem it, for they would be convinced that it is founded on the most exalted principles of morality and social virtue; tending to promote the true happiness of mankind in general, the peace and satisfaction of every individual in particular; to censure, then, and vilify what they are entirely ignorant of, discovers the baseness of their dispositions, and how little they are qualified to pass their judgments in matters of such importance. Therefore, though we commiserate their defects, we must at the same time be allowed to pronounce them unworthy our further notice.

Had our institution contained nothing commendable or valuable, it is impossible it should have existed, and been patronized by the wise, the good, and great, in all ages of the world. For we cannot suppose that men, distinguished by every accomplishment that can adorn human nature, would embrace or continue in principles which they found to be nugatory, erroneous, or contemptible. Therefore the advice which Gamaliel wisely gave to the Apostles, might with great propriety be recommended to these railers against Freemasons.[2] They may assure themselves, that if there was no more in our institution than their little minds suggest, it

sacerdotis virilibus adversum nos fabulatur, tentat in nos conferre quæ sua sunt..... Et de incesto convivio fabulam grandem adversum nos dæmonum coitio mentita est, ut gloriam pudicitiæ deformis infamiæ aspersione macularet."—DR. OLIVER. [pp. 279, 302–3, ed. Lugd. Batav. 1672.—EDITOR.]

[2] "Concerning" the Apostles is more correct than "to," &c. Acts v. 34–39.—EDITOR.

would have fallen to the ground ages past; but the contrary being the case, they may fairly conclude it will continue to exist notwithstanding any opposition, for ages yet to come.

Perhaps it will be said, that the moral and social principles we profess, are equally necessary to the support of every well-regulated society; how then came Masons to appropriate the merit of such principles to themselves? I answer, they are not only deemed necessary, but taught, and brought into practice in the lodge; they are familiarized to us by such a plain, pleasing, and peculiar method, that they seem no longer lessons or rules, but become inherent principles in the breast of every Freemason. But from the corrupt state and disposition of mankind, there are some who will always make it their business to asperse and ridicule whatever they suspect has the least beauty or excellency in it.

These envious beings, having just sense enough to perceive that scandal is more prevalent than praise, and that satire will sooner procure them a name than panegyric, and looking at our societies through false and narrow mediums, they form judgments of them congenial to themselves; acting in direct contradiction to the Apostle's exhortation to the Philippians, "If there be any virtue, [and] if there be any praise,"[3] they calumniate and condemn it, notwithstanding the strength of reason with which it is accompanied; notwithstanding the apparent benefit and advantage it may bring to mankind; so

[3] Philip. iv. 8.

littte relish have they for things excellent in themselves, so inattentive are they to the force of the clearest reasoning, and so enveloped by ignorance and prejudice, that nothing is sufficient to convince them. I do not mean that ignorance which implies a want of knowledge, but that affected and presumptuous folly which despises it. And of such Solomon says, "Seest thou a man that despiseth instruction? there is more hope of a fool than of him."[4]

If, therefore, these accusers have any remains of modesty, if the assertors of such calumny can ever blush, they are now put to their trial; for whilst they deal thus freely with the principles and proceedings of persons of the greatest honour and distinction, they are only discovering to the judicious part of mankind the weakness of their heads and the wickedness of their hearts. How truly do they come under the standard of that description which Justus Lipsius, an eminent writer, has given us of this sort of cavillers.

"Calumny," says he, "is a filthy and pernicious infection of the tongue; generally aimed by the most wicked and abandoned part of mankind, against the most worthy and deserving of esteem, and which wounds them unexpectedly. And to whom is it pleasing? To the vile, the perfidious, the talkative. But what is its source? From what origin does it proceed? From falsehood, as its

[4] Dr. Ashe here evidently quotes Prov. xxvi. 12, but incorrectly. The words are: "Seest thou a man wise in his own conceit?" &c. —EDITOR.

father; from envy, as its mother; and from idle curiosity, as its nurse?"[5]

Would such persons exercise but a very small portion of reason and reflection, they would readily perceive the iniquity of their attempt to depreciate a society which has ever withstood and repelled every attack made against it; still acquiring additional honour aud strength, such proceedings affecting it no more than a javelin thrown by the feeble hand of old age, that never reaches, or at most makes no impression on its destined mark.

[5] Just. Lips. de Calumn. Orat., tom. ii., p. 266, *et sqq.*, ed. Antv. 1637.—EDITOR.

ARGUMENT V.

ON THE HIEROGLYPHICAL FIGURES, PARABOLICAL AND SYMBOLICAL CUSTOMS AND CEREMONIES, SECRET WORDS AND SIGNS, WITH THE DIFFERENT DEGREES OF PROBATION ASSIGNED TO THEM BY MASONS.

THE last accusation brought against Free and Accepted Masons, which I shall take any notice of, is that they make use of hieroglyphical figures, parabolical and symbolical customs and ceremonies, secret words and signs, with different degrees of probation peculiar to themselves; these are also censured.

What evil these refined casuists can point out in such proceedings, it is not easy to imagine. But I think it no very difficult undertaking to justify them against all objections.

It is well known that such customs and ceremonies are as ancient as the first ages of the world, the philosophers of which practised the method of inculcating their sublime truths and important points of knowledge by allegory and mythology, the better to secure them from descending into the familiar reach of every inattentive and unprepared novice, from whom they might not meet with the veneration they deserved, and therefore become too familiar and contemptible; for which reason they were accustomed to proceed with the utmost care

and prudence. And Origen tells us (*Origen contra Celsum*) the Egyptian philosophers had sublime notions which they kept secret, and never disclosed to the people, but under the veil of fables and allegories:[1] also other eastern nations concealed their mysteries under religious ceremonies, a custom still retained by many of them.

An interpretation, therefore, of these allegories, &c., as they come under my notice, shall be attended to, and will, I flatter myself, exactly square with the present purpose.

Of all the symbols appropriated to Jupiter,[2] I

[1] Hieroglyphics were a sort of mystical characters, intended to preserve the most important mysteries of nature, and the most sublime inventions of man. The Greeks, therefore, considered the interpretation of these characters as exclusively confined to the priesthood, and even by them very little understood, as their real and primitive knowledge had been lost and passed away, in the annihilation of the power of the Pharaohs; first, by the usurpation of the shepherd kings of the seventeenth dynasty; and afterwards by the irruption of the Persians under Cambyses. This persuasion of the Greeks, joined to the profound secrecy under which the hierophant imparted to the initiated in the mysteries of Isis, the sublime truths to which the veneration and credulity of mankind had attached so much importance, made them look upon hieroglyphics as the mystical expression of these secrets, so carefully preserved from the people at large, the explanation of which it was impossible to obtain.—DR. OLIVER. [Origen. cont. Celsum, lib. i. § 12.—EDITOR.]

[2] Some suppose Jupiter was so named à juvando. But Selden says that Jovis, Jovi, Jovem, Jove, are only corruptions of the sacred name Jehovah. Prudentius is witty at the expense of his worshippers. He says (Περὶ Στεφάνων, Hymn. x. l. 290, *et sqq.*, p. 121, ed. Amstel. 1567):—

"Miror, quòd ipsum non sacrastis Mentorem,
Nec templum et aras ipse Phidias habet.

shall only mention the crown of rays, with the petasus and caduceus, with which he is represented. The first denotes the power of the Supreme Being; the other, that power ought to be accompanied by prudence.

The cock was a symbol peculiar to Mercury, as expressive of that vigilance which was so very necessary to him, destined to execute many functions; as sometimes this emblem hath an ear of corn in his bill, it may serve to point out to man, that plenty and happiness will be the consequence of care and attention.

The club is the symbol of Hercules, and denotes strength.

The various symbols belonging to the goddess Diana, were oxen, lions, griffins, stags, sphinxes, bees, boughs, roses, &c., which signify in a mystical sense, the universe, with all its productions.

The story of Minerva is entirely allegorical, relating that Jupiter having devoured Metis, *i.e.* Prudence, conceived Minerva, and was delivered of her. This symbol means plainly that prudence is wholly in God, and that He produces her externally by the wonderful works constantly manifested in His government of the universe.

It will not be foreign to my subject to take notice that cities, rivers, regions, and even the various parts of the globe, had their proper symbols, which were so many ensigns to distinguish them.

Fabri deorum, vel parentes numinum.
Qui si caminis institissent segnius,
Non esset ullus Juppiter conflatilis."—Dr. Oliver.

Cities were signified by women with towers on their heads: the East is represented by a woman mounted upon a car, with four horses, ascending as they go. The West is signified likewise by a woman in a car drawn by two horses: the genius that precedes her, together with the horses, descending, by which the West, or sun-setting, is denoted.

The symbol of Asia was a woman with a mural crown, holding an anchor, to denote that the way thither was to cross the sea. Africa was depicted by a woman with an elephant's trunk on her forehead. Thus were the different parts of the world represented under their respective symbols and hieroglyphics.

To improve properly on these mystical writings, we must bring them home to ourselves, by way of application.

First, in a physical sense; for under the various names of pagan deities are concealed the body and substance of natural philosophy; under allegories the poets express the wonderful works of Nature.

Secondly, in an ethical sense the scope or intent of mythologists was not fable, but morality. Their design was to inform the understanding, correct the passions, and govern the will. Examples are laid down to kindle in the mind a candid emulation, leading through the temple of virtue to the temple of honour. They set off, in the fullest colours, the beauty of virtue and deformity of vice.

Thirdly, in a theological sense; for let a skilful hand modestly draw aside the veil of poetry, and he will plainly discover the majestic form of divinity. I think it is an assertion of Tertullian, who lived in an early age of Christianity,[3] that many of the poetical fictions had their original from the Scriptures. And Plato is said, by the best authorities, to have derived the sublimest principles of his philosophy from some writings of Moses which he had met with and studied in the course of his travels in Egypt. Doubtless as the ancients, before the invention of letters, expressed their conceptions in hieroglyphics, so did the poets their divinity in fables and parables.

We also find, that even when they set up stones in order to compose any memorial, there was something expressive either in the number of which the monument consisted, or in the shape, or in the order and figure in which they were disposed; of the first kind were the monument of Mount Sinai, and that at Gilgal, erected by Joshua upon the banks of Jordan.[4] They consisted of twelve stones each, because the people of Israel, for whose sake the altar was built beside the streams of Jordan, which divided itself, opening a miraculous passage for the whole nation, were principally classed into twelve tribes; therefore the same number of stones

[3] Tertullian, a pagan convert to Christianity, was born at Carthage, about A.D. 160, and died between 240 and 245. The EDITOR regrets that he has not been able to meet with the above passages, to which Dr. Ashe very loosely refers.

[4] Josh. iv. 20.

were set up in the midst of the place where the ark had rested.

Likewise the famous pillars before Solomon's temple[5] were not placed there for ornament alone: their signification, use, and mystical meanings are so well known to the expert Mason, that it would be both unnecessary, as it is improper, for me to assign them here; neither are the reasons why they were made hollow known to any but those who are acquainted with the arcana of this society; though that circumstance so often occurs in Scripture.

And with respect to assemblies and establishments among men, they ever had signs and words, symbolical customs and ceremonies, different degrees of probation, &c. &c., as manifestly appears from all history, both sacred and profane.

When the Israelites marched through the wilderness, we find that the twelve tribes had between them four principal banners or standards: every one of which had its particular motto; and each standard also had a distinct sign described upon it.[6] They encamped round about the tabernacle, and on the east side were three tribes under the standard of Judah; on the west were three tribes under the standard of Ephraim; on the south were three tribes under the standard of Reuben; and on the north were three tribes under the standard of Dan; and the standard of Judah was a lion, that of Ephraim an ox, that of Reuben a man, and that of Dan an eagle.[7] Whence were framed the hiero-

[5] 1 Kings vii. 21, 22; 2 Chron. iii. 17. [6] See Num. ii. and x.

[7] Vatablus, from a certain Jew, says that the Israelites marched

glyphics of cherubims and seraphims to represent the people of Israel.

The ancient prophets, when they would describe things emphatically, did not only draw parables from things which offered themselves, as from the rent of a garment,[8] from the sabbatic year,[9] from the vessels of a potter;[10] but also when such fit objects were wanting, they supplied them by their own actions, as by rending a garment,[11] by shooting,[12] by making bare their body,[13] by imposing significant names to their sons,[14] hiding a girdle in the bank of Euphrates,[15] by breaking a potter's vessel,[16] by putting on fetters and yokes,[17] by binding a book to a stone and casting them both into Euphrates,[18] by besieging a painted city,[19] by dividing hair into

under four ensigns. The first was Reuben's, whose banner was *a man*, signifying religion and reason; the second standard was Judah's, and it was a *lion*, denoting power; as in after-times the arms of Pompey the Great, *Leo ensifer*, were engraven on his signet; the third distinct colours were Ephraim's, of *an ox*, intimating patience and toilsome labour; the fourth was Dan's, bearing *an eagle*, betokening wisdom, agility, and sublimity: from whence it is likely the towering Romans had taken, after divers descents, their eagle, their *pares aquilas*, and their eagles displayed under Constantine, and since. (See Dr. Kellet's "Tricænium Christi," p. 34.) [See Ezek. x. 14, and Rev. iv. 7. These standards have been made since the establishment of the Christian religion to apply emblematically to the four Evangelists.—EDITOR.]

[8] Joel ii. 13.
[9] Isaiah lxi. 1, 2; lxiii. 4.
[10] Isaiah xxx. 14; Jerem. xix. 11.
[11] Jerem. xxxvi. 24.
[12] Jerem. l. 14.
[13] Isaiah xxxii. 11; xlvii. 2; Jerem. xiii. 22; xlix. 10; Ezek. xvi. 7, 22, 39; xxiii. 29.
[14] Isaiah lvii. 8.
[15] Jerem. xiii. 1-8.
[16] Isaiah xxx. 14.
[17] Jerem. xxvii. 2; xxviii. 13.
[18] Jerem. li. 63.
[19] Zech. xiv. 2.

three parts,[20] by making a chain,[21] carrying out household stuff, like a captive and trembling;[22] by which kind of types the prophets of old were accustomed to express themselves.

Thus having in an ample manner set forth the antiquity, meaning, and propriety of the use of hieroglyphics, symbols, allegory, &c., from the earliest times, and among the wisest and best of men, in order to inform and satisfy the inquirer why such customs have been retained by this ancient and venerable institution, strange, indeed, and destitute of reason and justice, must they appear who should make the least objection to our secret economy. Mistaken censurers should be left to the enjoyment of their own ignorance, malevolence, and detraction.

The Book of Judges informs us that the Gileadites made use of an expressive and distinguishing mark, when pursued over the river Jordan by the Ephraimites.[23]

The Essenes, among the Jews—a sort of Pythagoreans—also conversed one with another by signs and words, which they received on their admission, and which were preserved with care and reverence as the great characteristic of that sect.[24]

[20] Ezek. v. 1, 2. [21] Ezek. vii. 23.

[22] Ezek. xii. 3, 4; xxvi. 16.

[23] Judges xii. 5, 6. This reference will be readily understood by every F.C.F.M.—EDITOR.

[24] "1. In the description of Josephus, the Essenes appear to combine the ascetic virtues of the Pythagoreans and Stoics with a spiritual knowledge of the Divine Law. 2. The name *Essene* or *Essaean* is itself full of difficulty. Various derivations have been

The Greeks, likewise, had a particular method, which, before an engagement, was adopted by the general and officers, and by them communicated to the whole army, as a mark of distinction to know friends from enemies. It commonly contained some good omen, or the name of some deity worshipped by their country, or some hero from whom they expected success in their enterprises. And it is judiciously remarked by Laertius, that as generals use watch-words in order to discover their own soldiers from an enemy—as it is practised in all armies and garrisons at this day—so it is necessary to communicate to the members of a society certain distinctions, whereby they may discover strangers from individuals of their own sect.

And is it not within the reach of every one's observation that there is a meaning in many acts and gestures, and that nature has endowed mankind with particular motions to express the various intentions of the mind? We all understand weeping, laughing, shrugs, frowns, &c., as forming a species of universal language. Applications are many times made, and a kind of dialogue maintained only by the casts of the eye, and motions of the adjacent muscles; and we have recorded in history an account

proposed for it, and all are more or less open to objection. It seems probable that Essene signifies '*seer*,' or '*the silent*,' '*the mysterious*.'"—See Smith's "Dictionary of the Bible:" "Essenes." Both with reference to Pythagoras and the Essenes, see Hutchinson's "Spirit of Masonry," pp. 63–67, and pp. 75–78, ed. 1843, where Dr. Oliver's Introductory Directions and Notes will be found to be of great use and importance.—EDITOR.

of a philosopher who answered an argument only by getting up and walking.

Bending the knees,[25] in adoration of the Deity, is one of the most ancient customs among men. Bowing, or prostrating the body, is a mark of humiliation; even joining right hands is a token of fidelity; for Valerius Maximus tells us that the ancients had a moral deity, whom they called Fides, a goddess of honesty or fidelity; and adds, when they promised anything of old, they gave the hand to pledge it, as we do; and therefore she is represented as giving her hand, and sometimes with her two hands conjoined.[26] Chartarius more fully describes this by observing, that the proper residence of faith or fidelity was thought by the ancients to be in the right hand. And, therefore, this deity, he informs us, was sometimes represented by two right hands joined together; sometimes by two little images shaking each other's right hand; so that the right hand was by them held sacred, and was symbolically made use of in a solemn manner to denote fidelity.[27] And we read in the book of Ruth of particular customs practised among the Israelites, whenever they meant to confirm any compact they entered into.[28]

[25] Kneeling was always esteemed a symbol of humility.—*Humiliari est ad humum inclinare.* Prostration was the emblem of a devout temper of mind. Rising again signified *Hope*, or hoping *Charity*. Standing prepared the mind for prayer and thanksgiving by an unfeigned *Faith*.

[26] Valer. Max., Dict. Fact. Mem., p. 137, ed. Roterod, 1671.—Ed.

[27] See Vincent. Chart., p. 214, ed. Lugd. 1531.—Editor.

[28] Amongst the Jews a glove was used to ratify a bargain or

With respect to Probationary Degrees, the instances that might be produced of the antiquity, necessity, and general use of them, would fill a large volume; suffice it here to mention the following:—

The philosophers inform us that the Egyptian King Xopper commanded that the secret of which he was possessed should not be divulged to any but those who were found skilful in every step they advanced; also the great heathen king Xopholet ordered the grand secret of which he was possessed to be revealed to none but those who after thorough examination were found to be worthy, and inflicted disgrace and severe punishment on those who transgressed this law.

And if we examine the customs of the Jews, we shall see that the Levites had the several degrees of initiation, consecration, and ministration. And in their grand Sanhedrim they had all three chief officers: the principal, vice-principal, and the chacam, *i. e.* wise man: the two latter were called assistant-counsellors. Their pupils were divided into three distinct classes, who, according to their abilities, were from time to time elected to fill up the vacant offices in this great assembly.[29]

About the time of our Saviour's nativity, the Eastern schools used a set form of discipline. The scholar was first termed a disciple, in respect of

contract, and given and taken as a pledge of *Fidelity* in the transaction. Ruth iv. 7, 8.

[29] For a full and explicit account of the duties of the Levites, fully bearing out the above assertions, see Smith's "Biblical Dictionary," under the head of "Levites."—EDITOR.

his learning; a junior, in respect of his minority; bachur, *i. e.* one chosen or elected, in respect of his election and coaptation in the number of disciples; and after he had proved himself a proficient in their studies, and was thought worthy of some degree, by imposition of hands he was made a graduate.[30] At the east end of every school or synagogue the Jews had a chest, called aron or ark, in which was locked up the Pentateuch in manuscript, written on vellum, in square characters, which, by express command, was to be delivered to such only as were found to be wise among them. This method of proceeding was also observed at the building of Solomon's temple, when we know the craftsmen were not to be made masters until that glorious edifice should be completed, that so they might acquire competent skill, and be able to give ample proof of their qualifications.

Pythagoras, who flourished above five hundred years before Christ, never permitted a pupil to speak in his school till he had undergone a probation of five years' silence.[31]

The Essenes, already mentioned,[32] had the following customs when a person desired admittance into

[30] See also the same work, under "Scribes."—EDITOR.

[31] Pythagoras, a Greek philosopher, and founder of the so-called Italian School, was born at Samos, about 608 B.C., according to some, but according to others, 570. About 540 B.C. he established himself at Crotona, in Italy, and founded his school; his pupils being subjected to severe studies and to silence for several years. He died about 509 or 472 B.C. See "Archiv. Universelle," "Pythagoras;" see also Preston's "Illustrations of Masonry," pp. 97–101.

[32] See *antè*, p. 70.

their society: he was to pass through proper degrees of probation, before he could be a master of their mysteries; when he was received into the class of novices, he was presented with a white garment; and when he had been long enough to give some competent proof of his secrecy and virtue, he was admitted to further knowledge, but still he went on with the trial of his integrity and good morals; and at length, being found worthy in every respect, was fully admitted into their mysteries; but before he was received as an established member he was first to bind himself, by solemn obligations and professions, to do justice, to do no wrong, to keep faith with all men, to embrace the truth, to keep his hand clear from fraudulent dealings, not to conceal from his fellow-professors any of the mysteries, nor to communicate them to the profane, though it should be to save his life; to deliver nothing but what he received, as well as to endeavour to preserve the principles that he professed. Every member ate and drank at one common table, and any brethren of the same fraternity who came from places ever so remote, were sure to be received at their meetings.

And it may be further remarked of the Jews that, in the feast of the seventh month, the High Priest was not even permitted to read the law to the people until he had studied it seven days, viz., upon the fourth, fifth, sixth, seventh, eighth, ninth, and tenth days, being attended by some of the priests to hear him perform, and to judge of his qualifications for that purpose.

The above proceeding is so far from being novel, that it is practised in our own nation even at this day in the learned societies of every denomination; for instance, in academical degrees, there are bachelor, master, doctor; in the church, the several orders of deacon, priest, and bishop; in the municipal law, those of the student, barrister, and serjeant; in the civil law and physic, student, bachelor, and doctor: in each of these the disciple or scholar undergoes proper examinations, and must, or at least ought, to be found well qualified prior to his admission to superior rank.

And as Freemasonry is in like manner a progressive science, not to be perfectly attained but by time, patience, and application, how necessary is it that testimonies of proper qualifications should be required for the respective degrees, before the candidate can attain them, both in regard to science and morality—as the honour of the institution should always be a principal object in view of every Free and Accepted Mason, who ought to be well instructed in the scientific knowledge and moral and social virtues peculiar to an inferior, ere he will be admitted to the more sublime truths of the perfect and well-qualified Mason.

The nature of my design leads me, in the next place, to the consideration of the name which has been adopted by our institution from its first establishment, and to inform the unlettered or inattentive brother that this did not arise merely from our skill in architecture, or the principles of building, but from a more comprehensive acquaintance and

knowledge of the sublimest principles of philosophy and moral virtue; which, however excellent they may be in the opinion of the learned and judicious part of mankind, cannot be indiscriminately revealed to every one, lest, instead of that respect which they require, for want of right understanding and a sound mind, they might not produce their just and necessary consequences, as even the purest morality and wisest systems have been too often ridiculed by the folly or perverseness of weak or wicked men.

Therefore the name of Mason is not to be considered in the contracted implication of a builder of habitations, &c., but figuratively, pursuant to the method of the ancient society on which this institution is founded; and, taken in this sense, a Mason is one who, by gradual advances in the sublime truths and various arts and sciences which the principles and precepts of Freemasonry tend to inculcate and establish, is raised by regular courses to such a degree of perfection as to be replete with happiness to himself, and extensively beneficial to others.

As to the appendage "Free," that evidently owed its rise to the practice of the ancients, who never suffered the liberal arts and sciences to be taught to any but the free-born.

I now presume I have sufficiently exposed and controverted the foregoing allegations. And having also traced back to the earliest ages the use and meaning of symbols and hieroglyphics, and likewise fully demonstrated the original intention and use of allegorical figures and ceremonies, and the reason-

ableness and necessity of progressive degrees in the pursuit of every art and science, no unprejudiced person will think it extraordinary that those customs and ceremonies established and connected with our institution have been most sacredly and inviolably preserved and adhered to by us to this day. But what such customs and ceremonies are—for what ends and purposes used—never can be known, except to true and lawful brethren.

Therefore, however anxious and restless the busy and invidious may be, and whatever attempts they may make to traduce our institution and proceedings, or to discover our mysteries, all their endeavours will prove ineffectual. They will still find that the only means to attain to the knowledge of our mysteries are abilities, integrity, firmness, and a due and constant perseverance in the great duties of moral and social life, in the principles of religion and virtue, and whatever is commendable and praiseworthy. These are the steps, and this is the clue that will lead and direct the practisers of such excellences to the heights of Freemasonry, and, while they adhere to them, will effectually secure them favour from every able and faithful brother, and the warmest approbation and satisfaction from their own hearts.

ARGUMENT VI.

OF THE MOSAIC WORK AS A SYMBOL, AND THE VIRTUES OF FAITH, HOPE, CHARITY, TEMPERANCE, FORTITUDE, PRUDENCE, JUSTICE, BROTHERLY LOVE, RELIEF, AND TRUTH OF THE MASONIC INSTITUTIONS.[1]

As the steps of man are attended by various and uncertain incidents of life, as our days are chequered with a strange contrariety of events, and our passage through this existence, though sometimes blessed with prosperous circumstances, yet often beset by a multitude of evils, hence is the lodge furnished with Mosaic work, to remind us of the precariousness of our state on earth.

To-day our feet tread in prosperity, to-morrow we totter on the uneven paths of weakness, temptation, and adversity. Whilst this emblem is before us, we are instructed to boast of nothing, to have compassion, and give aid to those who are in adversity, to walk uprightly and with humility; for such is our existence that there is no station in which pride can be stably founded: all men are similar by nature; yet some are born to more elevated stations than others; but when in the grave all are upon a level—death destroying all distinctions.

[1] Dr. Ashe has copied very copiously from Preston's "Illustrations of Masonry," on these truly Masonic symbols. (See pp. 35–7.) —EDITOR.

Whilst we tread on the Mosaic work, let our ideas return to the original which it copies; and let every Mason act as the dictates of reason prompt him, to live in brotherly love, faith, hope, and charity.

Faith is the foundation of justice, the bond of amity, and the chief support of society: we live by faith, we walk by faith; by faith we have a continual hope in the acknowledgment of a Supreme Being; by faith we are justified, accepted, and finally saved. A true Christian faith is "the substance of things hoped for, the evidence of things not seen."[2] If we with suitable true devotion maintain our Masonic profession, our faith will become a beam of light, and bring us to those blessed mansions where we shall be eternally happy with God, the Grand Architect of the Universe, whose Son died for us and rose again, that we might be justified through faith in His blood.

"Hope is the anchor of the soul, both sure and stedfast, and enters into that within the veil:"[3] let a firm reliance in the Almighty's faithfulness animate our endeavours, and teach us to fix our hopes within the limits of His promises; so shall success attend us. If we believe a thing to be impossible, our despondency may render it so; but he that perseveres will ultimately overcome all difficulties.

Charity[4]—oh, how lovely is the theme!—it is the brightest gem that can adorn our Masonic profession; it is the best test and the surest proof

[2] Heb. xi. 1. [3] Heb. vi. 19. [4] 1 Cor. xiii.

of religion. Benevolence, attended by heaven-born Charity, is an honour to the nation from whence it springs, it is nourished, and cherished. Happy is the man who has sowed in his breast the seeds of benevolence; the produce thereof is love and peace; he envieth not his neighbour; he listeneth not to a tale, when reported by slander; revenge or malice hath no place in his breast; he forgives the injuries of men, and endeavours to blot them from his recollection. Let us, therefore, remember that we are Christians and Masons, being ready to listen to him who craveth our assistance, and from want never to withhold a liberal hand; so shall a heartfelt satisfaction reward our labour, and the produce of liberality most assuredly follow after.

By the exercise of brotherly love, we are taught to regard the whole human species as one family—the high and low, rich and poor; all created by one Almighty Being, and sent into the world for the aid, support, and protection of each other: on this grand principle Masonry unites men of every country, sect, and opinion, and conciliates true friendship amongst those who might otherwise have remained at a perpetual distance.

Relief is another tenet of our Masonic profession. To relieve the distressed is a duty incumbent upon every man, but more particularly upon Masons, who are linked together by one indissoluble chain of sincere affection: hence, to soothe the unhappy, to sympathise with their misfortunes, to compassionate their miseries, and restore peace to the troubled mind, is the grand aim we have in view: on this

basis we establish our friendships and form our connections.

Truth is a divine attribute and the foundation of every Masonic virtue: to be good men and true, is a lesson we are taught at our initiation; on this grand theme we contemplate, and by its dictates we endeavour to rule and govern our lives and actions; hence hypocrisy and deceit are supposed to be unknown to us; sincerity and plain-dealing are our distinguishing characteristics, while the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

Virtue is the highest attainment of the mind, the integrity, harmony, and just balance of affection; the health, strength, and beauty of the soul. The perfection of virtue is to give reason its full scope, to obey the authority of conscience with alacrity, to exercise the duties of life with fortitude, in public to maintain justice, and in private to observe temperance. To love and adore God with disinterested affection, and to acquiesce in his kind providence with a calm resignation, is the surest means of attaining virtue, approaching to perfection and happiness, and leaving the unhappy ways of vice and misery.

Temperance is that due restraint of our passions and affections which renders the body tame and governable, and frees the mind from the allurements of vice: this virtue ought to be the practice of every Mason, as it teaches him to avoid excess, or contracting any vicious or licentious habits that might necessarily lead him to betray his trust.

Fortitude is that noble and steady purpose of the soul, equally distant from rashness and cowardice, which enables us to undergo any labour or difficulty when found necessary or expedient, and ought to be as deeply impressed on the breast of every Mason, as a fence of security against any attack that might be made upon him, by force or otherwise, to extort from him any of our royal secrets.[5]

Prudence teaches us to regulate our lives and actions according to the dictates of reason; being that habit of the mind by which men wisely judge and prudentially determine on all things relative to their present as well as their future happiness, and ought to be nicely attended to in all strange and mixed companies; never to let drop or slip the least hint whereby the secrets of our royal art may be illegally obtained.

Justice is the boundary of right, and constitutes the cement of civil society. Without the exercise of this virtue, universal confusion would ensue, lawless force would take away the barriers of equity, and social intercourse would no longer exist. And

[5] In the last century our brethren introduced many tests of fortitude, to prove the candidates before they were initiated; and hence the *brand*, which in those times referred to the initiation fee, was often considered in a much more formidable point of view, and was an object of dread to the nervous candidate, and his initiation frequently produced more entertainment to the brethren than the order would fairly justify. His fortitude was severely tested in some of the lodges; but such practices form no part of the system of Freemasonry, and have been many years abolished. —Dr. Oliver.

as justice, in a great measure, constitutes the really good man, so it ought to be the perpetual study of the accomplished Mason never to deviate from the minutest principle thereof.

ARGUMENT VII.

ON THE MODEL OR GROUND-PLAN OF THE TEMPLE; JACOB'S LADDER; THE GRAND ARCHITECT'S SIX PERIODS; AND JEPHTHAH'S BATTLE WITH THE EPHRAIMITES.

FROM the earliest period, mankind ever had the most convincing proofs of the existence of a Supreme Being.[1] Yet in the most ancient and best historians we do not find it recorded that any place was set apart for worshipping the true God, till after the happy deliverance of the Children of Israel from their Egyptian bondage; when the time was then at hand that the Almighty revealed himself amongst men in so wonderful a manner that made His name glorious throughout all nations.

He did not lead the Children of Israel through the land of the Philistines, although a much nearer way, but through the wilderness; wherein He showed His great wisdom and mercy; as the spirit of liberty being yet in embryo, their hearts might fail them

[1] But though all nations acknowledge the existence of a supreme and superintending power, none but the Jews worshipped him truly. All other people, as Minucius Felix says, "[Unaquæque natio] conditorem suum aut ducem inclytum, aut reginam pudicam sexu suo fortiorem, aut alicujus muneris vel artis repertorem venerabatur, ut civem bonæ memoriæ. Sic [et] defunctis præmium, et futuris dabatur exemplum."—DR. OLIVER [pp. 159, ed. Lugd. Batav. 1672.—EDITOR.]

at the appearance of so warlike a people as the Philistines, and they might return to their former slavery.

He therefore commanded his faithful servant Moses to conduct them through the wilderness, to the borders of the Red Sea, in their way to the promised land; which made Pharaoh, king of Egypt, regret that he had let so many useful slaves (as he was pleased to term them) depart his dominions; and he ordered six hundred chosen chariots to attend him, with all the company of his captains that were in Egypt, for he was determined to bring them back to their former captivity, or perish in the attempt.[2]

The Children of Israel finding themselves confined by the Red Sea in the front, by impassable mountains on the right and left, and the Egyptian army in the rear, fear overcame them, and in their despair, they murmured sorely against Moses, saying, "Was there not ground in Egypt for our interment, that thou hast brought us away to die in the wilderness?"[3]

Moses spake with comfort unto them, and told them to fear nothing, for on that day they should observe the salvation of the Lord, who would fight for them; and in order to prove his assertion, he, by God's command, stretched forth his hand over the waves of the Red Sea, and caused a strong easterly wind to blow, which divided the waters, so that there was apparently a wall on each side,

[2] See Exod. xiv. [3] *Id.* 11.

while the Children of Israel marched through on dry ground.[4]

Pharaoh perceived this, his heart was hardened, and he attempted to follow them; but the Almighty continued His protection, by a miraculous pillar, which had two wonderful effects; one was of light to the Israelites by night, to conduct them through the Red Sea, and the other as a pillar of cloud and smoke by day, which was darkness to the Egyptians, and prevented their pursuit. He also caused a further plague amongst them, for with a mighty hand and outstretched arm, He sent an angel by night to strike off their chariot-wheels, which made them to drag so heavily, that the two armies came not together all that night.

When morning dawn appeared, Pharaoh, perceiving the hand of God working sorely against him, attempted to return; but it was then too late, for by that time the Israelites had gained the opposite shore, when Moses desired them to look back upon their long-dreaded enemy the Egyptians, for in future they should see them no more; he then, by God's command, stretched forth his hand a second time over the Red Sea, which caused the waters to return into their primitive channel, and overwhelmed Pharaoh and all his host.[5] And in com-

[4] Exod. xiv.

[5] Chæremon tells a curious story about the departure of the Israelites out of Egypt. "The goddess Isis appeared to King Amenophis in a vision, and chid him severely for suffering her temple to be ruined in the war; and Phritiphantes, a holy scribe, suggested it to the king, that if he would clear Egypt of all people labouring under foul and malignant distempers, he should never be

memoration of so happy and glorious a deliverance, Moses marched three days into the wilderness, singing hymns, praises, and thanksgivings to the Most High;[6] and they also erected a tent or tabernacle in the wilderness, agreeably to the plan given to Moses on Mount Sinai;[7] which afterwards proved to be the model or ground-plan of that magnificent temple, built at Jerusalem by King Solomon, with such regal splendour and unparalleled refulgent lustre, as far surpassed all former exertions of human skill.[8]

Of Jacob's Ladder.—Rebecca, the wife of Isaac, well knowing there was a peculiar blessing divinely confided to her husband, was resolved to obtain it for her youngest son Jacob, although by birthright it belonged to Esau, her first-born; she no sooner, by fraud, had obtained this blessing for Jacob, but he was obliged to flee from the wrath of his brother, who proposed in his mind to slay him as he journeyed to Padanaram, in the land of Mesopotamia, where, by his parents' strict command, he was enjoined to go. Coming to a desert plain, and the sun being gone down, he was obliged to take up his abode there for the night, where he had the cold earth for his bed, a stone for his pillow, and the canopy of heaven for his covering; and as he slum-

troubled again with like apparitions. Upon this there was a call made of impotent and infirm wretches, and 250,000 of them were banished from the place, under the command of Moses and Joseph, two of the number, and holy men."—Dr. Oliver.

[6] See Exod. xv.

[7] See Exod. xxv.

[8] See 1 Kings v. *et seq.*; 2 Chron. ii. *et seq.*

bered, in a vision he saw a ladder, the bottom of which rested upon the earth, and the top reached to Heaven, whereon the angels of God were ascending and descending; those who were ascending, were going to receive the divine commands, and those descending, were coming to put the divine laws into execution.[9]

It was then and there the Almighty entered into a solemn covenant with Jacob, that if he would abide by His laws, and fulfil His commands, He would not only bring him back to his father's house in peace and plenty, but would make of him a great and mighty people; and as in process of time Joseph, by Pharaoh's appointment, became the second man in command in Egypt, so the Israelites became the most prosperous nation under the heavens.

THE GRAND ARCHITECT'S SIX PERIODS.—When we contemplate that the formation of the world was the work of that Omnipotent and all-wise Being who formed and created the beautiful system of the universe, how ought we to adore His holy name for His infinite goodness and mercy towards the children of men! for before He was pleased to command the vast world into existence, the elements and the materials of the creation lay blended without form or distinction. Darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters,[10] when the great Jehovah, as an example to man, and to show that things of moment ought to be done with deliberation—was pleased to con-

[9] See Gen. xxviii. 11–17. [10] Gen. i. 2.

tinue six days in periodically creating it from chaos to perfection.

The Almighty showed the first instance of His power by making light; and seeing it was good, He gave it His sacred approbation and distinguished it by a new name—called the light day, and the darkness He called the night;[11] and in order to keep new-framed matters within just limits, the second period was employed in laying the foundations of the heavens, which were to sustain the waters within the clouds separate from the waters beneath. In the third period, He commanded those waters within due bounds; on the retreat of which, dry land appeared, which He called earth; and the waters when gathered together He called seas; the earth being yet irregular and uncultivated, God spake the word, and nature covered it with a most beautiful carpet of flowers, plants, trees, herbs, and shrubs of all sorts, in full growth and perfection. In the fourth period, those two grand bright luminaries, the sun and moon, were made by His word, the one to rule the day, and the other to rule the night; for signs and for seasons, for days and for years. Beside the sun and

[11] Much has been written on the creation of angels. Ambrose (Hexam., c. 5) and Hilary (de Trinit., 12) say that angels existed before the creation of our world. Among the Greeks, Basil, Origen, Chrysostom, and Nazianzen held the same opinion. Beda and Cassiodorus assert that they were created within the six days; while Gennadius and Acatius hold that the angels were created after the world, and the soul of man after his body. Almost all the divines of the Latin church, and after them the schools, believe that they formed part of the six days' creation. (See Col. i. 16.)—DR. OLIVER.

moon, the Omnipotent and All-wise Creator was pleased to bespangle the ethereal concave with innumerable stars, that man, whom He intended to make, might contemplate on His great wisdom, and justly praise His divine majesty and glory. In the fifth period, He commanded the waters to bring forth a variety of fish for our use; and in order to imprint on man a reverential awe of His divine Omnipotency, He created large whales, which, with other living monsters, brought forth abundantly. In the fifth period, He also created the fowls to fly in the air, that man might please both his eyes and his ears, in being delighted with some for their most beautiful plumage and uncommon instinct, and with others for their melodious notes. In the sixth period He created the beasts of the field, and reptiles to crawl upon the earth; wherein we may plainly perceive that His divine goodness and mercy were made manifest in all His proceedings, by producing what effect He pleased, without the aid of natural causes, —such as giving light to the world before He created the sun, and making the earth fruitful, and capable of bringing forth plants without the influence of the heavenly bodies.[12]

He did not create the beasts of the field until He had provided them with sufficient herbage; nor did He make man till he had fitted his house, and furnished it with everything requisite for life and for pleasure. Then, to dignify the works of His hands, He made man after His own image, who

[12] Gen. i.

came into the world with greater honour than any of the creatures that were before him, as they came with no other ceremony than the divine *fiat*. God spake the word, and the inferior animals were made! but in the workmanship of man, there was a consultation of the blessed Trinity, saying, "Let us make man;"[13] and he was accordingly formed out of the dust of the earth; into his nostrils was breathed the breath of life, and he became a living soul. In this one creature was amassed everything that was excellent in the whole creation; such as the quality or substance of an animate being, the life of plants, the sense of beasts, the understanding of angels; being created after the image of God, to adore his divine Creator, who had so nobly bestowed on him the faculty of speech, and endowed him with that most noble instinct called reason.

The Almighty, then, as His last and best gift to man, created woman;[14] under His forming hand, a creature grew manlike, but different in sex; so lovely and fair, that what seemed fair in all the world before now seemed mean, or in her summed up; she came, led by her heavenly Maker, though unseen, and guided by His voice! Adorned with whatever earth and Heaven could bestow to make her amiable,

> "Grace was in her steps, Heaven in her eye,
> In every gesture dignity and love."[15]

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[13] Gen. i. 26. [14] Gen. ii. 21–25.

[15] Milton's "Paradise Lost," book viii., line 488.—EDITOR.

On the seventh day, the Almighty's works being ended, He hallowed, blessed, and sanctified the same, intending thereby, that man should work with industry six days for the support of himself and family, and set apart the seventh to rest from labour, and to praise and glorify God for his being, his protection, his sustenance, and every other blessing that he enjoys.[16]

May the six days' work of the creation stimulate every Freemason to industry.

JEPHTHAH'S BATTLE WITH THE EPHRAIMITES.[17]—It dates its origin from the time that the Ephraimites crossed the river Jordan, in order to quarrel with Jephthah, the Gileaditish general, by reason of his not calling them out to partake of the rich spoils of victory in the Ammonitish war, as their former leaders had done. The Ephraimites had long been a clamorous and noisy people, but at length they came to extremities, threatening to destroy Jephthah and his house with fire. Jephthah tried all mild and lenient means to pacify them, which proving abortive, he was obliged to have recourse to rigorous ones; he therefore gave them battle, and defeated them with great slaughter.[18]

[16] Gen. ii. 2, 3.

[17] See Judges xii.

[18] "The far greater part of the Jews, even Josephus, Philo, and the Chaldee paraphrast, acknowledge Jephthah to have been suffered by God, by the High Priests, and the whole people, to offer the fruit of his own body, an innocent young virgin, an only child, the sole object of his present comfort and future hopes, in a burnt-offering unto the Lord, who had so often declared His utter abhorrence against all such abominations, and rejected the Canaanites upon that very account. A great deal hath been written to

Jephthah, in order to secure himself from the like molestation in future, sent and guarded the passes of the river Jordan, which he knew they must cross in order to return to their own country, with strict injunctions to his guards, that if any came that way, and owned themselves Ephraimites, to slay them immediately; and if they said nay, there was a test-word put to them, viz., to pronounce the word Shibboleth, which they, for want of an aspiration, peculiar to their dialect, could not frame to articulate, but called it Sibboleth, which small variation discovered their country, and cost them their lives: so that there fell on that day in the field of battle, and on the banks of the Jordan, as holy writ informs us,[19] forty and two thousand Ephraimites, and that test-word was afterwards used amongst the Gileadites to distinguish friend from foe.

establish the probability that she was not put to death, but restricted to a life of celibacy; but all that has been alleged, in support of both opinions, amounts to nothing but conjecture." (Univ. Hist., vol. ii., p. 363.)—DR. OLIVER.

[19] Judges xii. 6.

ARGUMENT VIII.

ON THE SEVEN LIBERAL ARTS AND SCIENCES[1]—GRAMMAR, RHETORIC, LOGIC, ARITHMETIC, GEOMETRY, MUSIC, ASTRONOMY; AND ON THE SIX ARTS AND SCIENCES, AS BLENDED IN ASTRONOMY.

GRAMMAR, which comprehends orthography and etymology, teaches to decline nouns, conjugate verbs, and to express a variety of words and phrases, according to the idiom peculiar to the language we speak in. This being the basis of all the liberal sciences, it particularly concerns us, as Masons, to know its rules; for without this knowledge we cannot be acquainted with the beauties of our own lectures, nor can we speak with correctness or propriety.

Rhetoric is the art of speaking with judicious emphasis, which enables us to regulate and vary the tone of voice, in order to persuade, soften, and affect the hearts of the hearers; it likewise leads the mind to the discovery of things that are new, or seem abstruse: this science is also enriched with figures, which add strength and beauty to elocution, and is therefore properly adapted to the subjects of our Masonic mysteries.

Logic is that delightful science which guides our

[1] See Preston's "Illustrations of Masonry," pp. 51–53, which, as above, pp. 79–84, Dr. Ashe has largely drawn upon and enlarged. —EDITOR.

reason, and directs our understanding to the knowledge of things in general, as well for our improvement as the instruction of others; and as the excellency of Masonry consists in the four principal operations of the mind,—namely, conceiving, judging, reasoning, and disposing,—this liberal science is highly essential to our fraternal institution.

Arithmetic is the groundwork, and absolute foundation of universal knowledge; for without the art of numbers, our natural abilities would in a manner be useless, or at least so vague, precarious, and defective, that scarce any material business could be conducted with certainty. Abraham first taught this useful science to the Egyptians, and it was afterwards much improved by Pythagoras, who introduced such hieroglyphical figures and allegorical emblems, as have enabled us to keep the popular world perpetually ignorant of our mysteries, until they become Masons.

Geometry is the origin of the mathematics, and the foundation of architecture; comprehending the doctrine of whatever is susceptible of increasing or diminishing: hence, not only point, line, superfice, and solid, come within our consideration, but also time, space, velocity, and magnitude in general. By the further study of this fifth science, on which Masonry is founded, we are led to contemplate on the inimitable works of the primary Supreme Grand Geometrician of this vast terraqueous globe.

Music is divided into speculative and practical, and is the art of so disposing and conducting sounds, under certain measures of tone and time, as to

produce agreeable harmony. This accomplished scientifical art may also be contrived and ordered by consonances or succession, or both by just intervals, so as to raise delightful sensations, and be the means of blending innocent mirth with our amusements, when the Right Worshipful Master orders us from labour to refreshment.

Of all the noble sciences ever cultivated by mankind, Astronomy is acknowledged to be the most sublime, the most interesting, and the most useful; for it not only treats of the system, magnitude, distance, conjunction, and regular course of the celestial bodies, but it unfolds the mystical causes by which those wonderful revolutions are performed. By the further study of the planetary orbs, our mental faculties also become exalted far above the contemptible doctrine of those who doubt the wisdom, power, goodness, superintendence, or even the existence of a Supreme Being.

Astronomy stands confessedly the most exalted and sublime science that has ever been cultivated by man. By this divine science the Grand Architect of the Universe has enabled the mind of man, not only to view His wonderful omnipotency in a much stronger light than he could otherwise effect, but also to demonstrate, even to the sceptic, if any such exist, that nothing less than the Almighty Power could establish such innumerable systems of the heavenly bodies, place them at their relative distances, and finally keep the whole in universal order. To view the starry firmament without this science, mankind are impressed with a reverential awe of

heavenly wisdom; but when we explore the science with its demonstrative truths, we are lost in astonishment at the boundless fields of ether, where those vast systems are placed. This noble science may justly be said to comprehend the whole of the other six: as by Grammar we correctly express the substance of our observations; by Rhetoric we forcibly impress the truths therein contained; by Logic we proceed to demonstrate those truths; by Arithmetic we make our calculations; by Geometry we measure the magnitudes and distances of those vast orbs; and finally, we cannot but subscribe to the harmony of the whole, where there is not the least discord to be found in any of its parts. In short, it is by the help of this sublime science that mankind are enabled to plough the trackless ocean, to traverse the sandy waste of the immense desert; by commerce to civilize rude and savage nations, to unite men of all countries, sects, and opinions, and conciliate true friendship among persons who would otherwise have remained at an immense distance asunder.

ARGUMENT IX.

ON THE FIVE NOBLE ORDERS OF ARCHITECTURE: THE TUSCAN, THE DORIC, THE IONIC, THE CORINTHIAN, AND THE COMPOSITE; AND THE FIVE POINTS OF MASONIC FELLOWSHIP JUSTLY ILLUSTRATED.[1]

THE Tuscan is the most simple and solid of the five orders in architecture; it was invented in Tuscany, from whence it derives its name: its column is seven diameters high; its capital, base, and entablature have but few mouldings or ornaments; yet there is a peculiar beauty in its simplicity, which adds to its value, and makes it fit to be used in structures where the more rich and delicate orders would be deemed improper.

The Doric is the most agreeable to nature, and most ancient; it was invented by the Dorians, a people of Greece: its column is eight diameters high; it has no ornaments either on base or capital, except the mouldings; its frieze is distinguished by triglyphs and metopes, and the triglyphs compose the ornaments of the frieze; the composition of its pillar is both grand and noble, and is therefore principally used in warlike structures, where strength and a noble but rough simplicity is required.

[1] Dr. Ashe, in his description of the five noble orders of architecture, again quotes Preston's "Illustrations of Masonry," pp. 42, *et seq.*, almost word for word.—EDITOR.

The Ionic bears a kind of mean proportion between the more solid and delicate orders. The first idea of its invention was given by the Ionians, a people of Greece: its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentils or simple modillons; and history informs us that the famous temple of Diana, at Ephesus, was of this order.

The Corinthian is the richest of the five orders in architecture; it is deemed a masterpiece of art, and was invented at Corinth by Callimachus: its column is ten diameters high; its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus: this order is principally used in stately and superb structures.

The Composite, or compound Roman order, is derived from the other four orders, and to the Romans we are indebted for its invention: its column is ten diameters high, and is quartered round as the Tuscan and Doric; its capital has the volutes of the Ionic, the two rows of leaves of the Corinthian; and its cornice has dentils or simple modillons: this order is principally used in structures where strength, elegance, and beauty are displayed.

The Mosaic pavement, being variegated and chequered, alludes to that diversity of objects which decorate and adorn the creation; likewise to that wonderful variety of benefits which the great Creator has so bountifully bestowed for use and sustenance, even to the minutest of His creatures.

The Blazing Star — the glory in the centre — reminds us of that awful period when the Almighty

delivered the two tables of stone, containing the Ten Commandments, to His faithful servant Moses, on Mount Sinai, when the rays of His divine majesty shone so brightly that none could behold it without fear and trembling;[2] it also reminds us of the Omnipresence of the Almighty overshadowing us with His divine love, and dispensing His blessings among us; and by its being placed in the centre, it ought also further to remind us, that wherever or however assembled, God is in the midst of us, seeing our actions and observing the secret intents and movements of our hearts; while the indented tesselated border, or skirt-work, alludes to that kind care of Providence, which so happily surrounds and keeps us within its protection whilst we justly and uprightly govern our lives and actions by the four cardinal virtues, viz. — Temperance, Fortitude, Prudence, and Justice, which are represented by four tassels.

The five points of fellowship are thus illustrated: When the necessities of a brother call for my aid and support, I will be ever ready to lend him such assistance to save him from sinking as may not be detrimental to myself or connections, if I find him worthy thereof. Indolence shall not cause my footsteps to halt, nor shall wrath turn them aside; but, forgetting every selfish consideration, I will be ever swift of foot to save, help, and execute benevolence to a fellow-creature in distress, but more particularly to a brother Mason.

[2] Exod. xxxiv. 29–35; 2 Cor. iii. 7–13.

When I offer up my ejaculations to Almighty God, I will remember a brother's welfare as my own: for, as the voices of babes and sucklings ascend to the throne of grace,[3] so most assuredly will the breathings of a fervent heart; and so our prayers are certainly required for each other.

A brother's secrets, delivered to me as such, I will keep as I would my own, because by betraying that trust I might be doing him the greatest injury he could possibly sustain.

A brother's character I will support in his absence as I would in his presence; I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it. Thus by the five points of fellowship are we linked together in one indissoluble chain of sincere affection, Brotherly Love, Relief, and Truth.

[3] Psalm viii. 2; Matt. xxi. 16.

ARGUMENT X.

ON THE NATURE OF THE LODGE, AND THE ORIGINAL INSTITUTIONS OF THE BROTHERHOOD, INTERSPERSED WITH A VARIETY OF METAPHYSICAL DISQUISITIONS AND SCIENTIFIC ALLUSIONS.

I NOW take upon me to show that the first step of a Mason is the representative of the first stage of the worship of the true God.

The lodge, when revealed to an entering Mason, discovers to him a representation of the world; in which, from the wonders of nature, we are led to contemplate the great Original, and worship Him for His mighty works; and we are thereby also moved to exercise those moral and social virtues, which become mankind to observe as the servants of the great Architect of the world, in whose image we were formed in the beginning.

The Creator, designing to bless man's estate on earth, opened the hand of His divine benevolence with good gifts; He has spread over the world the illumined canopy of heaven: the covering of the tabernacle and the veil of the temple at Jerusalem were representations of the celestial hemisphere, and were "of blue, of crimson, and of purple;"[1] and such is the covering of the lodge. As an emblem of

[1] Exod. xxvi. 31; 2 Chron. iii. 14.

God's power, goodness, omnipresence, and eternity, the lodge is adorned with an image of the sun; which He ordained to rise from the east and open the day; thereby calling forth the people of the earth to their worship and work in the walks of virtue.

The great Author of all has given the moon to govern the night, a fit season for solemn meditation. When the labours of the day are ended, and man's mind is abstracted from the cares of life, then it is for our soul's recreation to walk forth with contemplative minds to read the great lesson of the Almighty in the starry firmament, and in the innumerable worlds which are governed by His will; and thence to meditate on his Omnipotence. Our thoughts returning from this glorious scene towards ourselves, we discern the insignificance of man, and by a natural inference, confess the benevolence of that God who regards us, such mean atoms, in the midst of His mighty works; whose universal love is thus divinely expressed: "That not a sparrow shall fall unpermitted by the Father of all, for the very hairs of our head are numbered!"[2]

Until matter was taken in hand by the great Architect, the earth remained dark, and without form; but the divine *fiat* was no sooner pronounced than there was light![3]—Creation was delivered from darkness, and the sun forthwith appeared in glorious brightness. The luminary of nature fostered the seeds of universal life, and vegetation flourished:

[2] Matt. x. 29, 30; Luke xii. 6, 7. [3] Gen. i. 3, 4.

the moon yielded her influence to the waters, and attraction originated the tides!

Remembering such wonders in the beginning, we pray for the auspicious countenance of Heaven on our virtuous deeds, and assume the figures of the sun and moon as emblematical of the great light of truth discovered to the first men; thereby implying that, as true Masons, we stand redeemed from darkness, and are become the sons of light; acknowledging in our profession our adoration of Him who gave light unto His works! Let us then, by our practice and conduct in life, show that we carry our emblems worthily; and as the children of light,[4] that we have cast away the works of darkness,[5] obscenity and drunkenness, hatred and malice, Satan and his dominions; putting on the armour of light in charity, benevolence, justice, temperance, chastity, and brotherly love, as the acceptable service in which the great Master of all from His beatitude looks down with approbation on human beings.

The same divine hand, pouring forth bounteous gifts, which has blessed us with the sight of His glorious works in the heavens, has also spread the earth with a beauteous carpet; He has beautified it in various colours, fruits and flowers, pastures and meads, golden fields of corn and green valleys, mountains skirted by nodding forests, and lands flowing with milk and honey: He has made it (as it were in Mosaic work), giving a pleasing variety to the eye of man: He has poured upon us His gifts

[4] Ephes. v. 8.

[5] Rom. xiii. 12, 13.

in abundance, not only the necessaries of life, but also "wine to gladden the heart of man, and oil to give him a cheerful countenance;"[6] and that He might still add beauty to the scene of life wherein He has placed us, His highly-favoured creatures, He has bounded and bordered the earth with the ocean; and the wise Creator has made man in His own image; not meaning in the likeness of His person, but spiritually, by breathing into his nostrils the breath of life, and inspiring him with that resemblance of the Divinity, an intellectual spirit.[7] He encompassed the land by the sea, not only for that salubrity which should be derived from its agitation, but also that to the genius of man a communication should be opened to all the quarters of the earth; and that, by mutual intercourse, men might unite in mutual good works, and all become as members of one society. These subjects are represented in the flooring of the lodge.

The universe is the temple of the Deity whom we serve:—"Wisdom, Strength, and Beauty" are about His throne, as the pillars of His works; for His wisdom is infinite, His strength is Omnipotence, and beauty shines forth through all His creation in symmetry and order: He has stretched forth the heavens as a canopy, and the earth He has planted as His footstool: He illuminates His pavilion with the stars, as with a diadem, and in His hand He holds forth majesty and glory: the sun and moon are messengers of His will, and all His law is concord. The

[6] Psalm civ. 15, Prayer Book version. [7] Gen. ii. 7.

pillars supporting the lodge are representative of these divine powers.

A lodge, where perfect Masons are assembled, represents these works of the Deity.

We place the spiritual lodge in the vale of Jehosaphat,[8] implying thereby that the principles of Masonry are derived from the knowledge of God, and are established in the judgment of the Lord; the literal translation of the word Jehosaphat, from the Hebrew tongue, being significative of those divine ideas. The highest hills and the lowest valleys[9] were, from the earliest times, esteemed sacred, and it was supposed the spirit of God was peculiarly diffusive in such places.[10] So in Ezekiel, "Upon the top of the mountain, the whole limit thereof round about shall be most holy."[11] It is

[8] A belief was prevalent in the minds of the early Christians that the second advent of Christ would occur in the year One Thousand of the Christian era, and that the valley of Jehosaphat, which is a deep ravine adjoining the city of Jerusalem, was to be the scene of the final judgment.—DR. OLIVER.

[9] It was said in the old York Lectures, that we meet on the highest of hills or in the lowest of valleys, in commemoration of a remarkable custom with the ancient Jews in the building of temples, schools, and synagogues: and as, by the Jewish law, whenever ten of them assembled together for that purpose, they proceeded to work, so it was with our ancient brethren, who formed themselves into a lodge whenever ten operative Masons were assembled, consisting of the Master, two Wardens, and seven Fellow-Crafts.—DR. OLIVER.

[10] St. Cyril informs us, in his fourth book against Julian, that the phrases, *the highest of hills*, and *heaven*, are synonymous in the sacred writings.—DR. OLIVER. [Cyril. Alexandr. cont. Julian., lib. iv. tom. vi. pp. 136-7, ed. Lutet. 1638.—EDITOR.]

[11] Ezek. xliii. 12.

said in the Old Testament, the spirit of God buried Moses in a valley in the land of Moab;[12] implying that from divine influence he was interred in such hallowed retirement. On Elijah's translation, the sons of the prophets said to Elisha, "Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley."[13] Hence was derived the veneration paid to such places in the earliest ages, and hence the sacred groves of the Orientals and Druids. They chose such solemn situations for their public worship, conceiving that the presence of the Deity would hallow them: they set up their altars there, and shadowed them with trees, that there, as did Adam, they might "hear the voice of the Lord God walking in the garden."[14]

In the corruption and ignorance of after-ages, those hallowed places were polluted with idolatry;[15]

[12] Deut. xxxiv. 5, 6. The editor cannot refrain from quoting, in an Appendix, "The Burial of Moses," the author of which is unknown, as fully exemplifying the force and influence of F.·.M.·.

[13] 2 Kings ii. 16. The fraternity in Scotland, according to the traditions of the Scots Masons in the ancient lodges of Kilwinning, Stirling, Aberdeen, &c., used formerly to assemble in the monasteries in foul weather; but in fair weather, they met early in the morning *on the tops of hills*, especially on the day of St. John the Evangelist, and from thence walked, in due form, to the places where they were to dine. (Noorthouk Const., p. 129.)

[14] Gen. iii. 8.

[15] See the whole history of Israel and Judah, as described in the second Book of Kings.—EDITOR.

—the unenlightened mind mistook the type for the original, and could not discern the light from darkness;—the sacred groves and hills became the objects of enthusiastic bigotry and superstition;—the devotees bowed down to the oaken and the graven image, as if they were divine. Some preserved themselves from the corruptions of the times, as we find some sages and select men, to whom was committed, and who retained the light of understanding and truth, unpolluted with the sins of the world, under the denomination of Magi among the Persians; Wise Men, Soothsayers, and Astrologers among the Chaldeans; Philosophers among the Greeks and Romans; Brahmins among the Indians; Druids and Bards among the Britons; and with the chosen people of God, Solomon shone forth in the fulness of human wisdom.[16]

The master of each lodge should found his government in concord and universal love; for as the Great Architect moves the systems with His finger, and touches the spheres with harmony, so that the morning stars sing together the songs of gratitude, and the warbling floods rejoice amidst the invariable beauties of order, so should we, rejoicing, be of one accord and of one spirit in unanimity, in charity, and in affection; moving by one unchanging system, and actuated by one principle in rectitude of manners.

A Mason, sitting as the member of a lodge, claiming these emblems as the testimonies of his order, ought at that instant to transfer his thoughts

[16] 1 Kings iii. 12; iv. 29, 30; v. 12.

to the august scene which is there imitated, and remember that he then appears professing himself a member of the great temple of the universe, to obey the laws of the Almighty Master of all, in whose presence he seeks to be approved.

The ancient record which I have before quoted expresses that the first Masons received their knowledge from God; by which means we were endowed with the due understanding of what is pleasing to Him, and the only true method of propagating their doctrines.

The few who remained uncorrupted with the sins of nations, and who served the only and true God, despised the fables and follies of idolaters; others, who were emerging from the ignorance and blindness in which they had been overwhelmed, contemplated on the wonders displayed in the face of nature, and traced the Divinity through the ways of His power and His mighty deeds. Contemplation at first went forth admiring, but yet without comprehending from whence all things had their existence: contemplation returned, glowing with conviction that one Great Original, of infinite power, of infinite intelligence, and benevolence without bounds, was the Master of all. They beheld Him in His works, they read His majesty in the heavens, they discovered His miracles in the deep; every plant that bloomed in the lap of Nature, and everything that breathed the breath of life, signified His presence and His power. Such men were afterwards made known to the enlightened, and were united with them in the perfection of truth.

As the servants of one God, our predecessors religiously believed that the Deity ought not to be locally limited to a house, the work of men's hands.[17] In this the Druids copied after them: the universe, they confessed, was filled with His presence, and He was not hidden from the distant quarters of creation; they looked upwards to the heavens as His throne, and wheresoever under the sun they worshipped, they regarded themselves as being in the dwelling-place of the Divinity, from whose eye nothing was concealed. The ancients not only refrained from building temples, but even held it utterly unlawful; because they thought no temple spacious enough for the sun, the great symbol of the Deity.[18] "Mundus universus est templum

[17] "The appropriate place of Druidical meeting in Britain was Gwyrzva; which, as it implies a place of presence, was *a hill, either natural or artificial,* according to the convenience of the situation; and if the chief Druid wanted to perform functions appropriate to the branch of Ovyzcaeth, he could also act as an Ovyz—hold a meeting in a grove." (Owen's W. Dict., v. Derwyz.) —DR. OLIVER.

[18] And when they did begin to build, their temples were altogether stupendous. Not to mention the Tower of Babel, which is an example familiar to every person, those of India and Egypt appear to exceed our conception. The height of the pyramidal gateway, says Maurice, leading to the magnificent pagoda of Chillambrum, on the coast of Coromandel, exceeds 120 feet: the circumference of the outer wall of Seringapatam extends nearly four miles; and the stones that form the stately roof of its principal gateway to the south are 33 feet long and 5½ broad. In like manner, in Egypt, the hypostyle hall of Carnac was supported by 140 columns, 200 feet high! The colossal statues of both countries were 60 or 70 feet in height; and point out the high state of perfection which the Masonic science had attained in the most remote periods of time.—DR. OLIVER.

solis,"[19] ("the universe is Sol's temple"), was their maxim; they thought it profane to limit the infinity of the Deity;—when, in later ages, they built temples, they left them open to the heavens, and unroofed.

The true believers, in order to withdraw and distinguish themselves from the rest of mankind, especially the idolaters with whom they were surrounded, adopted emblems and mystic devices, together with certain distinguishing principles—whereby they should be known to each other, and also certify that they were servants of that God in whose hands all creation existed. By these means they also protected themselves from persecution, and their faith from the ridicule of the incredulous vulgar. To this end, when they rehearsed the principles of their profession, they pronounced, "That they were worshippers in that temple, whose bounds were the distant quarters of the universe, whose height was exalted to the heavens, and whose foundations stood upon that axis, on which the revolutions of the starry sphere were performed."

The Egyptians are described to us as being the first people who advanced to any high degree of knowledge in astronomy and science; and hence

[19] Yet the sun had material temples erected to his honour. Thus Tacitus says, *Proprius[que] honos soli, cui est vetus ædes apud circum* [Annal., lib. xv. § 74.—EDITOR]; he was worshipped with especial honours in his own house;—and Tertullian adds, *Solis effigies de fastigio ædis emicat.* An obelisk was often dedicated to the sun,—*deo soli:* and had rays, *gracilescentes,* diminishing in splendour. (Vid. Tertul. de Spec., c. 8; Cassiod., l. 3, Ep. 51; and Ammianus Marcel., l. 17.)—DR. OLIVER.

they acquired the means of discovering and proving the existence of the Divinity, and worshipped the Author of those sublime works which they contemplated. But through priestcraft, or national prejudices, they soon began to represent the attributes of the Deity in symbols; and as the visible operations of His Omnipotence were chiefly expressed in the powers of the sun and moon, whose influence they perceived through all the field of nature, they depicted the Deity by those heavenly bodies, and at length, under the names of Osiris and Isis, adored the God of nature.[20]

As we derived many of our mysteries and moral principles from the doctrines of Pythagoras,[21] who

[20] We find on the Egyptian monuments, according to the Marquis Spineto, the names of Osiris and Isis are expressed phonetically, figuratively, and symbolically. Phonetically, the name of Osiris consists of four signs or characters—a sceptre, with the head of a species of wolf, which denotes the vowel O; the crooked line, S; the oval, an R; the arm, an E, or an I;—which gives *Osre*, the abbreviation of Osire, or Osiri. His symbolic name was represented by an eye and the throne, to which sometimes the hatchet was added, as the symbolical sign of the Deity; and, at other times, the abridged figure of the god as a generic character. His figurative name was represented by the image of a god, mostly sitting, bearing on his head the royal pschent, and often in his hand the whip and the sceptre, as he was considered the king of the Amenti. The phonetic exhibition of Isis was the cup, which stood for I; the egg, which was an S; the half-circle, which stood for the feminine gender; and the throne, by which the goddess was perpetually designated. Figuratively, she was represented by the image of a woman sitting, holding on her head the circle, surrounded by horns; and sometimes in her hand, either the sign of divine life, or a flower of lotus. Symbolically, her representation was the throne, the half-circle, and the egg.—Dr. Oliver.

[21] See *antè*, p. 74. In the revision of our lectures, by Rodwell

had acquired his learning in Egypt, and others from the Phœnicians, who had received the Egyptian theology in an early age, it is not to be wondered that we should adopt Egyptian symbols to represent or express the attributes of the Divinity.

The Pythagorean system of philosophy also points out to us a reason for the figure of the sun being introduced into the lodge, as being the centre of the planetary system, as well as the emblem of the Deity. This grand emblem was a symbol expressing the first and greatest principles of his doctrines. This was also a representation of the Abrax,[22] which governed the stellary world, and of our diurnal revolutions.

In the books of Hermes Trismegistus, who was an Egyptian, and said to be contemporary with Abraham's grandfather, is a remarkable passage; when speaking of the Deity, he says: "But if thou wilt see Him, consider and understand the sun, consider the course of the moon, consider the order of the stars. Oh, Thou unspeakable and unutterable, to be praised with silence!"[23]

From hence we are naturally led to perceive

Wright and Dr. Hemming, the outline of the geometrical system of Pythagoras has been incorporated into the Second Lecture; and I am surprised that the science of numbers, taken from the same source, was not added, when explaining the winding staircase.—DR. OLIVER.

[22] For information concerning "the Abrax," see Hargrave Jenning's "The Rosecrucians, their Rites and Mysteries," pp. 49, 50, ed. Lond. 1870.—EDITOR.

[23] See "The Divine Pymander," by Hermes Trismegistus, translated by Dr. Everard, pp. 34, 64, ed. Lond. 1650.—EDITOR.

the origin of the Egyptian symbolization, and the reason for their adopting those objects as expressive of the might, majesty, and omnipresence of the Deity.

Posterity, to record the wise doctrines and religious principles of the first professors of the true worship, have adopted these descriptions of the lodge in which they have assembled, and maintain those religious tenets which nature dictates, in gratitude to Him under whom we exist; and working in the acceptable service of Him who rejoiceth in the upright man.

Such is the Freemason, and such is the lodge of Masons; such are the principles of this society. These were the original institutions of our brotherhood. Let us hold ourselves above the ridicule of the vulgar and the scoffing of the ignorant. Envy is the parent of wicked works: and whilst we perform our duties in life with integrity, and maintain our principles as Masons with fidelity and truth, malice cannot reach our peace, nor persecution shake our minds, if so established in the rectitude of our hearts and the inoffensiveness of our consciences.

ARGUMENT XI.

ON THE FURNITURE OF THE LODGE, AND ON THE APPAREL AND JEWELS USED BY THE OFFICIAL PART OF THE FRATERNITY; THE WHOLE ILLUMINATED WITH EMBLEMATICAL CORUSCATIONS.

It is with pleasure I pursue the duty I have imposed upon myself, to give solutions of the mysteries in Masonry; which to minds inattentive to the real import of the objects in their view, might remain undiscovered: and the professor of Masonry might pass on, without receiving a just sense of those honours which he has assumed.

I have defined what is intended to be represented by a lodge, as also its origin and nature; it is now my duty to discover to you the import of the furniture of a lodge.

As Solomon, at Jerusalem, carried into the Jewish temple all the vessels and instruments requisite for the service of Jehovah, according to the law of his people,[1] so we Masons, as workers in moral duties, and as servants of the Great Architect of the world, have before us those emblems which must constantly remind us of what we are, and what is required of us.

The third emanation of Abrax,[2] in the Gnostic

[1] See 1 Kings vii. and 2 Chron. iv.

[2] For a further explanation of this word, see Hutchinson's "Spirit of Masonry," p. 80, *et seq.*, and Preston's "Illustrations," pp. 106–7.

hierarchy, was Phronesis, the emblem of Prudence, wh ch is the first and most exalted object that demands our attention in the lodge. It is placed in the centre, ever to be present to the eye of the Mason, that his heart may be attentive to her dictates, and steadfast in her laws;—for prudence is the rule of all virtues;—prudence is the path which leads to every degree of propriety;—prudence is the channel whence self-approbation flows for ever: she leads us forth to worthy actions, and as a guiding star enlightens us through the dreary and darksome ways of this life.

Virtue, by moralists, is defined to be "that steadfast purpose, and firm will of doing those things which nature has dictated to us as the best and most salutary;—a habit of the soul by which mankind are inclined to do the things which are upright and good, and to avoid those that are evil." In short, virtue is moral honesty, and comprehends good principles.

Of the virtues, of which prudence is the rule, three are called cardinal virtues, of which, properly, a Mason should be possessed,—Fortitude, Temperance, and Justice; for without these the name of Mason is an empty title.

That Fortitude should be the characteristic of a Mason we need not argue; by means of which, in the midst of pressing evils, he is enabled to do that which is agreeable to the dictates of right reason.

Temperance also must be one of his steadfast principles, being the moderating or restraining of our affections and passions, especially in sobriety and

chastity. We regard Temperance, under the various definitions of moralists, as constituting honesty, decency, and discretion; and in its potential parts, instituting meekness, clemency, and modesty.

We profess Justice, as dictating to us to do what is right to all, and to yield to every man that which belongs to him.

The cardinal virtues, Prudence, Fortitude, Temperance, and Justice, hold in their train the inferior ones of peace, concord, quietness, liberty, safety, honour, felicity, piety, and pity, with many others which were adored by the ancients in those ages when they confounded mythology with the worship of the Divinity. Within the star-adorned zone of prudence, all the virtues are enfolded.

We may apply this emblem to a still more religious import: it may be said to represent the star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God,[3] and so conducting our spiritual progress to the Author of redemption.

As more immediate guides for a Freemason, the lodge is furnished with unerring rules, whereby he shall form his conduct; the Masonic law-book is laid before him, that he may not say through ignorance he erred; having whatever the great Architect of the world has dictated to mankind, as the mode in which He would be served, and the path in which they are to tread to obtain His approbation. Whatever sacred precepts have been administered,

[3] See Matt. ii. 1, *et seq.*

and whatever laws have been recorded by sages of old, the same are faithfully comprised in the Book of the Law of Masonry. That Book is never closed in any lodge, and reveals the duties which the Grand Master of all exacts from us; it is open to every eye, comprehensible to every mind; then who shall say among us, that he knows not the acceptable service?

But as the frailty of human nature constantly wages war with truth, and man's infirmities struggle with his virtues, to aid and conduct every Mason, the Master holds the compass, limiting the distance, progress, and circumference of the work; he dictates the manners, he gives the direction of the design, and delineates each portion and part of the labour; assigning to each his province and his order. And such is his mastership, that each part, when asunder, seems irregular, and without form; yet when put together, like the building of the temple at Jerusalem, is connected and framed in true symmetry and beauty. The moral implication of which is, that the Master in his lodge sits dictating such salutary laws, for the regulation thereof, as his prudence directs; assigning to each brother his proper province; limiting the rashness of some, and circumscribing the imprudence of others; restraining all licentiousness and voluptuousness, discord and malice, envy and reproach; and prompting brotherly love, morality, charity, cordiality, and innocent recreation; that the assembly of the brethren may be maintained in harmony and love.

To try the works of every Mason, the square is presented, as the probation of his life, proving whether his manners are regular and uniform; for Masons should be governed by unanimity and equality, without the distinctions of pride and pageantry: intimating that from high to low, the minds of Masons should be inclined to good works, above which no man stands exalted by his fortune.

But superior to all, the lodge is furnished with three luminaries; as the golden candlestick in the tabernacle of Moses[4] was at once emblematical of the Spirit of God, whereby His chosen people were enlightened, and which was prophetical of the churches; or, as Josephus says, representative of the planets and the powerful works of God;[5] so our three lights show us the three great stages of Masonry,—the knowledge and worship of the God of Nature in the impeccable state of Eden; the service under the Mosaic law, when divested of idolatry; and the Christian revelation;[6] but most especially our lights are typical of the Holy Trinity. And as such is the furniture of the lodge; such are the principles dictated to us as Masons; let us rejoice in the exercise of those excellencies, which should set us above the level of other men; and

[4] See Exod. xxv. 31-37; xxxvii. 17-24.

[5] *Ποιήσαντος αὐτὴν συγκειμένην εἰς μοίρας εἰς ὅσας τοὺς πλανήτας καὶ τὸν ἥλιον κατανέμουσιν.... λύχνοι δ' ἐπιφέροντες αὐταῖς ἑπτὰ κατὰ μίαν, τῶν πλανητικῶν τὸν ἀριθμὸν μεμιμημένοι.* (Joseph. Antiq. Jud., lib. iii. § 7.)—EDITOR.

[6] In the "Star in the East," *passim*, this subject is copiously discussed, and the present system of Freemasonry assimilated with the Christian religion.—DR. OLIVER.

prove that we are brought out of darkness into light.[7] And let us show our good works unto the world, that through our light so shining unto men, they may glorify the great Master of the universe;[8] and therefore "do justice, love mercy, and walk humbly with their God."[9] Masons profess innocence, as one of their first principles. They put on white apparel, as an emblem of that character, which bespeaks purity of soul, gentleness, and humility.

We have the following passage in the *Biographia Ecclesiastica*:—"The ancients were also wont to put a white garment on the person baptized, to denote his having put off the lusts of the flesh, and his being cleansed from his former sins, and that he had obliged himself to maintain a life of unspotted innocency. Accordingly, the baptized are both by the Apostles and the Greek Fathers frequently styled 'the Enlightened,' because they professed to be the children of light, and engaged themselves never to return again to the works of darkness. This white garment used to be delivered to them with the following solemn charge:—'Receive the white and undefiled garment, and produce it without spot before the tribunal of our Lord Jesus Christ, that you may obtain eternal life. Amen.' They were wont to wear these white garments for the space of a week after they were baptized, and then put them off and laid them by in the church, that they might be kept as a witness

[7] 1 Pet. ii. 9. [8] Matt. v. 16. [9] Micah vi. 8.

against them, if they should violate the baptismal covenant."[10]

Whilst the apron with which we are clothed indicates our innocence, and belies not the wearer's heart, let the ignorant deride and scoff; superior to the ridicule and malice of the wicked, we will enfold ourselves in the garb of our own virtue; and, safe in self-approving conscience, stand unmoved amidst the attacks of invidiousness.

The raiment, which truly implies the innocence of the heart, is a badge more honourable than ever was devised by kings;—the Roman Eagle, with all the orders of knighthood, are inferior to it;—they may be prostituted by the caprice of princes, but innocence is innate, and cannot be counterfeited.

To be a true Mason, is to possess this principle; or the apparel which he wears will expose him as an apostate, disgraceful among the Fraternity.

That innocence should be the professed principle of a Mason, occasions no astonishment, when we consider that the discovery of the Deity leads us to the knowledge of those maxims wherewith He may be well pleased. The very idea of a God is succeeded with the belief that He can approve of nothing that is evil; and when first our predecessors professed themselves servants of the Architect

[10] See also Bingham, Orig. Eccl., book xii. cap. iv. sect. 1–3.—EDITOR. White doves, or doves with silver wings (Ps. lxviii. 13), were esteemed the favourite bird of the Deity, like the robin in our own country; and hence it was esteemed sinful to disturb or kill them. Thus Tibullus (lib. 1, eleg. 7, lines 17, 18):—

"Quid referam, ut volitet crebras intacta per urbes,
Alba Palæstino sancta columba Syro?"—DR. OLIVER.

of the world, as an indispensable duty they professed innocence, and put on white raiment as a type and characteristic of their conviction, and of their being devoted to His will. The Druids were apparelled in white at the time of their sacrifices and solemn offices. The Egyptian priests of Osiris[11] wore snow-white cotton vestments in the service of Ceres, under whom was symbolized the gift of Providence in the fruits of the earth; and the Grecian priests were habited in white raiments.

Every degree of vice strikes the rational mind of man with some feelings of self-condemnation. Under such conviction, who could call upon or claim the presence of a Divinity whose demonstration is good works? Hence are men naturally led to conceive that such a Divinity will accept only of works of righteousness. Standing forth for the approbation of heaven, the servants of the first revealed God bound themselves to maxims of purity and virtue; and, as Masons, we regard the principles of those who were the first worshippers of the true God, we imitate their apparel, and assume their badge of innocence.

Our jewels, or ornaments, imply that we try our

[11] The name of Osiris seems to have been Uc-Sehor, and Uc-Sehoris. According to Hellanicus, if a person had in Egypt made inquiry about the term Osiris, he would not have been understood, for the true name was Usiris. Philo Biblius, from Sanchoniathon, calls the same deity Isiris; and adds, that he was the brother of Cna or Canaan, and the inventor of three letters. I take Isiris and Usiris, as well as Osiris, to be all Uc-Sehoris softened and accommodated to the ears of Greece. (Bryant, Mythol., vol. i. p. 96, 8vo. edit.)—Dr. Oliver.

affections by justice, and our actions by truth, as the square[12] tries the workmanship of the mechanic; that we regard our mortal state, whether it is dignified by titles or not, whether it be opulent or indigent, as being of one nature in the beginning, and of one rank in its close. In sensations, passions, and pleasures; in infirmities, maladies, and wants, all mankind are on a level; nature has given us no superiorities but from wisdom and virtue, which constitute superiority. From such maxims we make estimates of our brother, when his calamities call for our counsel or our aid; the works of charity are from sympathetic feelings, and benevolence acts without respect of persons in dividing what she gives. The emblem of these sentiments is another of the jewels of our society.

To walk uprightly before heaven and before men, without inclining to the right or to the left, is the duty of a Mason, neither as an enthusiast nor

[12] In the translation of Cebes, by Syr Francis Poyngs, is the following passage:—"What is this place called? The habitation of blessed folke (quoth he). For here dwell all vertues and felicitee. It must needs, then, be a fayre place? (quoth I). Then thou seest at the gate a certeyne woman, the which is verye fayre, and of a constant face and behaviour, in hir middel and lusti age, and hauynge hir apparell and garmentes symple. She standeth not upon a round stoane, but *on a square*, surely set and fixed; and with hir there be two other, that seeme to be hir daughters? It appereth soe. Of these the myddlemoste is Learning, the other Trouth, the other Perswasion. But why stondeth this woman upon a square stoane? It is a token (quoth he) that the way that leadeth foll: to her is to them bothe fyrme and sure, and the gift of those thynges that she geveth is to the receivours sure and stable." —Dr. Oliver.

a persecutor in religion, nor bending towards innovation or infidelity. In civil government, firm in our allegiance, yet steadfast to our laws, liberties, and constitution. In private life, yielding up every selfish propensity; inclining neither to avaricen or injustice, to malice nor revenge, to envy nor contempt, in our intercourse with mankind; but as the builder raises his column by the plane or perpendicular, so should the Mason carry himself towards the world.

To rule our affections by justice, and our actions by truth, is to wear a jewel which might ornament the bosom of the highest potentate on earth;—human nature has her impulses from desires which are often inordinate; love blinds with prejudice, and resentment burns with fever; contempt renders us incredulous, and covetousness deprives us of every generous or humane feeling. To steer the bark of life upon the sea of passion without quitting the course of rectitude, is one of the highest excellencies to which human nature can be brought, aided by the powers of philosophy and religion.

Yet merely to act with justice and truth is not all that man should attempt, for even that excellence would be selfishness; the duty in this case is not relative, but merely proper; it is only saving our own character and doing nothing for our neighbour, for justice is an indispensable duty in each individual: we were not born for ourselves alone, or merely to shape our course through life in the solitudes of tranquillity, and to study that which should afford peace to the conscience at home; but men

were made for society, and consequently aids for each other; no one among us, be he ever so opulent, can subsist without the assistance of his fellow-creatures. Nature's wants are numerous: our nakedness must be clothed, our hunger satisfied, our maladies visited. Where shall even the proud man find sustenance, if he stand unaided by his neighbour? When we look through the varied scene of life, we see our fellow-creatures subject to innumerable calamities; and were we without compassion, we should exist without one of the finest feelings of the human heart. To love and to approve, are movements in the soul of a man which yield him pleasure; but to pity gives him heavenly sensations, and to relieve is divine. Charity hence has her existence; she acts from a consciousness of man's equality in nature; she knows the level on which mortality was created in the beginning. Accordingly, the Mason indulges sympathetic feelings from the affections of the heart-breathing love towards a brother, coupled with that original estimation which considers all our species to be brethren. The result of this humane judgment induces us to weigh the necessities of our suffering fellow-creatures by our equality in nature, and pursuant thereto we dispense our gifts from affection.

To be an upright man is to add still greater lustre to the Mason's character; to do justice and to have charity, are excellent steps in human life, but to act uprightly, gives a superlative degree of excellence; for in that situation we should become examples in religious, in civil, and in moral conduct. It is not

enough that we are neither enthusiasts nor persecutors in religion, neither bending towards innovation nor infidelity; we must also not be merely passive, but appear in the active character; we should be zealous observers and steadfast members of religious duty. In civil matters we should not only submit to, but execute the laws of our country, and obey all its ordinances; we ought to be faithful to the constitution of the realm, and loyal to our king; true soldiers in the defence of our liberty, and of his crown and dignity. In morality it is required of us, not only that we should not err by injuring, betraying, or deceiving, but that we should do good in every capacity of that station in life wherein Providence has placed us.

By such means let the Mason be proved, and testify that his emblematical jewels are ensigns only of the inward man; so he will stand approved before Heaven and before men, purchasing honour to his profession, and felicity to himself as a professor of Masonry.

ARGUMENT XII.

ON THE LETTER G,[1] AND THE RELATION EXISTING BETWEEN GEOMETRY AND THE MASONIC INSTITUTION.

It is incumbent on me to demonstrate the interesting signification of the letter G, wherewith lodges and the medals of Masons are ornamented.

To apply it to the name of God only, is wrong; the symbols, indeed, used in lodges are expressive of the Deity, as the great Master of Masonry, the Architect of the world, and the Divine object of worship and adoration.

But this significant letter also denotes with us Geometry, which, to artificers, is the science by which all their labours are calculated, formed, and proved; and, to Masons, contains the determination, definition, and proof of the order, beauty, and wonderful wisdom of the power of God in His creation.

Geometry is said originally to have signified nothing more than the art of measuring the earth, or any distances or dimensions within it; but at present it denotes the science of magnitude in general, comprehending the doctrine and relations of whatsoever is susceptible of augmentation or

[1] See Preston's "Illustrations of Masonry," pp. 46–48.

diminution. So to Geometry may be referred the construction, not only of lines, surfaces, and solids, but also of time, motion, numbers, weights, and many other matters.

This is a science which is said to have its rise, or at least its present rules, from the Egyptians, who were under a necessity of using it to remedy the confusion generally happening in their lands, by the overflowings of the river Nile, which carried away yearly all boundaries, and effaced all limits of their possessions. Thus this science, which consisted only at first of the means of measuring lands, that every person might have his property secured to him, was called Geometry, or the art of measuring the earth; and it is probable that the draughts and schemes the Egyptians were annually compelled to make, helped them to discover many excellent properties of those figures, which future speculation continually improved.

From Egypt Geometry passed into Greece, where it continued to receive new improvements in the hands of Thales,[2] Pythagoras,[3] Archimedes,[4] Euclid,[5] and others; the Elements of Geometry, which were written by Euclid, testify to us the great perfection to which this science was brought by the ancients, though much inferior to modern Geometry, the bounds of which, by the invention of fluxions, and

[2] Thales, of Miletus, lived B.C. 636, and died 546.

[3] See *antè*, p. 74.

[4] Archimedes lived B.C. 287, and died 212.

[5] Euclid taught at Alexandria, under Ptolemy, about 320 B.C.—EDITOR.

the discovery of an infinite order of curves, are greatly enlarged.

The usefulness of Geometry extends to almost every art and science: by the help of it astronomers turn their observations to advantage, regulate the duration of times, seasons, years, cycles, and epochas; measure the distance, motions, and magnitude of the whole earth, and delineate the extent and bearings of kingdoms, provinces, oceans, harbours, and every place upon the globe. It is adapted to artificers in every branch; and from thence builders preserve regularity and due proportion in their works, pursuant to the orders of architecture.

This naturally leads us to conjecture why the square is used as one of the lights of Masonry, and part of the furniture of the lodge. To explain our ideas on that matter we will only repeat the words of a celebrated author: treating of the rise and progress of the sciences, he says, "We find nothing in ancient authors to direct us to the exact order in which the fundamental principles of measuring surfaces were discovered. They probably began with those surfaces which terminated by right lines, and amongst these with the most simple. It is hard, indeed, to determine which of those surfaces, which are terminated by a small number of right lines, are the most simple. If we were to judge by the number of sides, the triangle has indisputably the advantage. Yet I am inclined to think that the square was the figure which first engaged the attention of geometricians. It was not till some time after this that they began to examine equi-

lateral triangles, which are the most regular of all triangular figures. It is to be presumed that they understood the rectilinear figure first, to which they afterwards compared the areas of other polygons, as they discovered them. It was by that means the square became the common measure of all surfaces; for in all ages, and amongst all nations of which we have any knowledge, the square has always been that in planimetry which the unit is in arithmetic; for though in measuring rectilinear figures, we are obliged to resolve them into triangles, yet the areas of these figures are always given in the square. Thence we are led to determine that the square was the first and original figure in geometry, and as such was introduced into our lodges."

The square was the figure under which the Israelites formed their encampments in the wilderness, and under which they fortified or defended the holy tabernacle, sanctified with the immediate presence of the Divinity.

As we before declared it to be our opinion that this society was never formed for, or of, a set of working architects or Masons; but as a religious, social, and charitable establishment, and that the members thereof never were embodied, or exhibited to the world as builders, save only under Moses, and at the temple of Jerusalem, where with holy hands they executed those works of piety, as the patriarchs erected altars to the honour of the Divinity, for their sacrifices and religious offices; so we are persuaded that the adoption of Geometry by Masons, or any emblem of that science, implies

no more than a reverence for such devices of the mind of man as should demonstrate the wisdom of the Almighty in His works, whereby the powers of Abrax[6] are defined, and the system of the starry revolutions in the heavens determined.

If we should look upon the earth with its produce, the ocean with its tides, the returns of day and night, the starry arch of heaven, the seasons and their changes, the life and death of man, as being merely accidents in the hand of nature, we must shut up all the powers of judgment, and yield ourselves to the darkest folly and ignorance. The august scene of the planetary system, the day and night, the seasons, in their successions, the animal frame, the vegetation of plants, all afford us subjects for astonishment above every comprehension except that of the Deity, whose works they are.

Then how much ought we to esteem that mind, through whose powers it is given to man to discover the order of the heavenly bodies, their revolutions, and their situations, whereby they render the operations of the Deity an unerring system, proving the mightiness of His works and the wisdom of His decrees!

It is no wonder, then, that the first institutors of this society, who regarded divine revelation from the earliest ages of the world unto the days of its perfection under the ministry of the Son of God, should hold that science hallowed amongst them, whereby such lights were obtained by man, in the

[6] See pp. 114, 116.

discovery of the great wisdom of the Creator in the beginning.

In short, Geometry is the first and noblest of the sciences, and the basis on which the superstructure of Freemasonry is erected.

The contemplation of this science, in a moral and comprehensive view, fills the mind with rapture. To the true geometrician, the regions of matter with which he is surrounded afford ample scope for his admiration, while they open a sublime field for his inquiry and disquisition.

Every particle of matter on which he treads, every blade of grass which covers the field, every flower which blows, and every insect which wings its way in this expanded space, proves the existence of a First Cause, and yields pleasure to the intelligent mind.

The symmetry, beauty, and order displayed in the various parts of the animate and inanimate creation, is a pleasing and delightful theme, and naturally leads to the source whence the whole is derived. When we bring within the focus of the eye the variegated carpet of the terrestrial theatre, and survey the progress of the vegetative system, our admiration is justly excited. Every plant which grows, every flowering shrub which breathes its sweets, affords instruction and delight. When we extend our views to the animal creation, and contemplate the varied clothing of every species, we are equally struck with astonishment. And when we trace the lines of Geometry drawn by the divine pencil in the beautiful plumage of the feathered tribe, how exalted is our conception of the heavenly

work! The admirable structure of plants and animals, and the infinite number of fibres and vessels which run through the whole, with the apt disposition of one part to another, is a perpetual subject of study to the geometrician, who, while he adverts to the changes which all undergo in their progress to maturity, is lost in rapture and veneration of the Great Cause which governs the system.

When he descends into the bowels of the earth, and explores the kingdom of ores, minerals, and fossils, he finds the same instances of divine wisdom and goodness displayed in their formation and structure; every gem and pebble proclaims the handiwork of an Almighty Creator.

When he surveys the watery elements, and directs his attention to the wonders of the deep, with all the inhabitants of the mighty ocean, he perceives emblems of the same supreme intelligence. The scales of the largest whale, as well as the pencilled shell of the minutest fish, equally yield a theme for his contemplation, on which he fondly dwells, while the symmetry of their formation and the delicacy of the tints evince the wisdom of the Divine Artist.

When he exalts his view to the more noble and elevated parts of nature, and surveys the celestial orbs, how much greater is his astonishment! If, on the principles of geometry and true philosophy, he contemplate the sun, the moon, the stars, and the whole concave of heaven, his pride will be humbled, while he is lost in awful admiration of the Maker. The immense magnitude of those bodies, the

regularity and velocity of their motions, and the inconceivable extent of space through which they move, are equally wonderful and incomprehensible, so as to baffle his most daring conceptions, whilst he labours in considering the immensity of the theme!

By Geometry, therefore, we may curiously trace Nature through her manifold ways, to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the Grand Architect of the universe, and see with surprise the proportions which connect this vast machine. By it we may discover how the planets move in their different orbits, and perform their various revolutions. By it we may account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds roll around through the wide expanse, all regulated by the same unerring laws of Nature!

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, improved by experience and time, produced works which have been the admiration of every age.

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ARGUMENT XIII.

ON THE HUMAN FACULTIES, AND PARTICULARLY THE FIVE EXTERNAL SENSES; WITH A SHORT ANALYSIS OF THEIR MASONIC INTERPRETATION.

AN analysis of the human faculties shall now be given in this argument, in which the five external senses particularly claim attention.

When these topics are proposed in our assemblies, we are not confined to any peculiar mode of explanation; but every brother is at liberty to offer his sentiments, under proper restrictions. The following thoughts on this important branch of learning may, however, be useful.

The senses we are to consider as the gifts of Nature, and primary regulations of our active powers; as by them alone we are conscious of the distance, nature, and properties of external objects. Reason properly employed, confirms the regulations of Nature, which are always true and salutary: she distinguishes the good from the bad; rejects the latter with modesty, adheres to the former with reverence.

The objects of human knowledge are innumerable; the channels by which this knowledge is conveyed are few. Among these, the perception of external things by the senses, and the informa-

tion we receive from human testimony, are not the least considerable; the analogy between them is obvious. In the testimony of Nature given by the senses, as well as in human testimony given by information, things are notified by signs. In one, as well as the other, the mind, either by original principles or by custom, passes from the sign to the conception and belief of the thing signified. The signs in the natural language, as well as the sensations producing our original perceptions, convey similar ideas in all climates and nations, and the skill of interpreting them, it would seem, is not acquired, but innate.

Having made these observations, we shall proceed to give a brief description of the five senses.[1]

Hearing is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; while our reason is capable of exerting its utmost power and energy.

The wise and beneficent Author of nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

[1] This disquisition has been rejected by Dr. Hemming, in his revision of the Lectures. It ought to be restored.—Dr. Oliver.

Seeing is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle-array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the region of fixed stars. Nay, more, by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them; so that though the tongue might be taught to lie and dissemble, the countenance would display the hypocrisy to a discerning eye. In fine, the rays of light which administer to this sense are the most astonishing parts of the inanimate creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye, and its appurtenances, evince the admirable contrivance of Nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the master-piece of Nature's work.

Feeling is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension; which, by

means of certain corresponding sensations of touch, are presented to the mind as real external qualities, and the conception or belief of them is invariably connected with those corresponding sensations by an original principle of human nature, which far transcends our inquiry.

All knowledge beyond our original perception is got by experience. The constancy of Nature's laws connects the sign with the thing signified, and we rely on the continuance of that connection which experience has discovered.

These three senses, hearing, seeing, and feeling, are peculiarly considered as objects of inquiry among Masons.

Smelling is that sense by which we distinguish odours, which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, continually send forth effluvia of vast subtilty, as well in the state of life and growth as in the state of fermentation and putrefaction. The volatile particles probably repel each other, and scatter themselves in the air, till they meet with other bodies to which they bear a chemical affinity, with which they unite and form new concretes. These effluvia being inhaled into the nostrils along with the air, are the means by which all bodies are smelled. Hence it is evident there is a manifest appearance of design in the great Creator's having planted the organ of smelling in the inside of that canal through which the air continually passes in respiration.

Tasting enables us to make a proper distinction

in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smell guards the entrance of the canal for respiration. From the situation of these organs, it is plain that they were intended by Nature to distinguish wholesome food from that which is noxious. Everything that enters into the stomach must undergo the scrutiny of tasting, and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, &c.

Smelling and tasting are inseparably connected, and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural functions.

Through the medium of the senses we are enabled to form just and accurate notions of the operations of Nature; and when we reflect on the means by which the senses are gratified, we become conscious of the existence of bodies, and attend to them, till they are rendered familiar objects of thought.

To understand and analyze the operations of the mind, is an attempt in which the most judicious may fail. All we know is, that the senses are the channels of communication to the mind, which is ultimately affected by their operation; and when the mind is diseased, the senses lose their powers. The fabric of the mind, as well as that of the body, is curious and wonderful; the faculties of the one are adapted to their several ends with equal wisdom and no less propriety than the organs

of the other. The inconceivable wisdom of an Almighty Being is displayed in the abilities of the mind, which extends its energy to every branch of science, and is therefore a theme particularly worthy of attention. In the arts and sciences which have least connection with the mind, its faculties are still the engines which we must employ; according as we understand their nature and use, their defects and disorders, we apply them with the greater success.

Wise men agree that there is but one way to the knowledge of Nature's works—the way of observation and experiment. By our constitution we have a strong propensity to trace particular facts and observations to general rules, and to apply those rules to account for other effects, or to direct us in the production of them. This procedure of the understanding is familiar in the common affairs of life, and is the means by which every real discovery in philosophy is made.

On the mind all our knowledge must depend; it therefore constitutes a proper subject for the investigation of Masons. By anatomical dissection and observation we may become acquainted with the body, but our constant study and sagacity is wanted in order to ascertain the capability and powers of the mind.

To sum up the measure of God's bounty to man, we may add that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present such a vast and boundless matter for philosophical disquisition, as far exceeds human

inquiry, impossible to be really and essentially known by any save Him to whom mankind in general are indebted for creation, preservation, and every blessing they enjoy.

ARGUMENT XIV.

ON THE MASTER MASON'S ORDER AND OCCUPATION IN GENERAL: THE WHOLE DISPLAYED IN A PROFESSIONAL AND MORAL POINT OF VIEW.

As I at first proposed to investigate the three progressive orders of Masons—Apprentices, Craftsmen, and Masters—by a definition and description of the several circumstances which attended the worshippers of the true God, so have I, in the former arguments, shown, that by the Apprentice's order is implied the first knowledge of the God of nature, in the earliest ages of man. Under the Craftsmen I have shown the Mosaic legation, and the building of the Temple at Jerusalem, together with the light which men received for the discovery of divine wisdom by geometrical solutions. I now proceed to the third stage,[1] the most sacred, viz., the Master Mason's order.

Under the Jewish law the service of God became clouded and obscured by ceremonies and rites, which daily crept in upon it through imitation of the neighbouring heathen. When the morals of the Jewish nation were corrupted, civil jurisdiction lost

[1] This ingenious explanation of the third stage of Masonry is borrowed from Hutchinson's "Spirit of Masonry;" but there are reasonable doubts respecting its accuracy.—DR. OLIVER.

its sacred basis, innovations sapped religious government, and anarchy succeeded. In this manner the strength of the Jews was dissolved, and the heathen triumphed over their nation.[2]

Jehovah, their God and King, perceiving the degradation of the Jew as well as Gentile, in his benevolence was moved to redeem mankind. He saw that the revelation which He had deigned to make of his divinity, might, majesty, and wisdom, to the nations of the earth, and more especially to the Jewish tribes, was not sufficient to preserve them in their duty; He weighed the frailty of mankind in the balance which His justice suspended, and to their imperfections He held out His mercy. The Egyptians had abused their learning and wisdom; the Jews had polluted God's ordinances and laws; and Satan had established his dominion in the strong places of the earth.

Piety, which had planned the temple at Jerusalem,

[2] I subjoin a copy of the prayer which was formerly used by our Hebrew brethren at the opening of their lodges:—"Enlighten us, we beseech thee, O Lord Jehovah, in the true knowledge of Masonry; by the sorrows of Adam, thy first-made man; by the blood of Abel, the holy one; by the righteousness of Seth, in whom thou wert well pleased; and by thy covenant with Noah, in whose architecture thou wast pleased to save the seed of thy beloved. Number us not among those that know not thy statutes, nor the divine mystery of the secret Cabala. But grant, we beseech thee, that the ruler of this lodge may be endued with knowledge and wisdom to instruct us, and explain his secret mysteries, as our holy brother Moses did (in his lodge) to Aaron, to Eleazer and Ithamar, the sons of Aaron, and to the seventy elders of Israel. And grant that we may understand, learn, and keep all the statutes and commandments of the Lord, and this holy mystery, pure and undefiled, unto our lives' end. Amen, so mote it be."—Dr. Oliver.

was extinguished; the reverence and adoration due to the Divinity was buried in the filth and rubbish of the world; persecution had dispersed the few who retained their obedience, and the name of the true God was almost totally lost and forgotten among men; religion sat mourning in Israel in sackcloth and ashes, and morality was scattered, as it were, by the winds of heaven.

In this situation it might well be said, "That the guide to heaven was lost, and the master of the works of righteousness was smitten." The nations had given themselves up to the grossest idolatry; Solomon had fallen, and the service of the true God was effaced from the memory of those who had yielded themselves to the bondage of sin.

In order that mankind might be preserved from this deplorable state of darkness and destruction, and as the old law was dead and become rottenness, a new doctrine and new precepts were wanting to give the key of salvation, by means of which men might find the ways of the Deity.

In this woeful dilemma the great Father of all, commiserating the miseries of the world, sent His only Son, who was innocence itself, to teach the doctrines of eternal life. By Him man was raised from the death of sin unto the life of righteousness, being lifted from the valley of death to the region of hope; not only working for us this redemption, but granting us the covenant of regeneration;—whence we are capable to become the children of the Divinity, and inheritors of Heaven.

Masons, describing the deplorable state of religion

under the Jewish law, speak in figures:—"Her tomb was in the rubbish and filth cast out from the temple, and the Acacia spread its branches over her monument." The Greek name for innocence being similar, implies that the corruptions which crept into the old law had hid Religion from those who sought her, and she was only to be found with innocence, under the banner of Messiah, "the tree of life;" and in regard to Masons themselves, it signified that they ought to be distinguished as true Acacians, or innocent people.

The acquisition of the doctrine of redemption is expressed in the typical character of Huramen, the Greek for "I have found,"[3] and by the applications of that name with Masons it is implied that we have discovered the knowledge of God and His salvation, and have been redeemed from the sin of death, and the sepulchre of pollution and unrighteousness.

Thus the Master Mason represents a man under the Christian doctrine, saved from the grave of iniquity, and raised to the life and grace of salvation.

As the great testimonial that we are risen from the state of corruption, we bear the emblem of the Holy Trinity, as the insignia of our vows, and of the origin of the Master's order.

On receiving this ensign, the Mason professes himself in a short distich, in the Greek language,

[3] Εὕρηκα. Thus the P.M. jewel now has engraved upon it the Theorem, Euclid, lib. i., prop. 49, "Of any right-angled Δ, the ⌞ described on the side subtending the right ∠ = the ⌞ of the sides containing the right ∠."—EDITOR.

which, from the rules of our order, we are forbidden to commit to writing; the literal meaning of which is "Vehementer cupio vitam," "Ardently I wish for life;" meaning the everlasting life of redemption and regeneration; an avowal which carries with it the most religious import, proceeding from a pure faith. The ceremonies attending this stage of our profession are solemn and tremendous; during which a sacred awe is diffused over the mind, the soul is struck with reverence, and all the spiritual faculties are called forth to worship and adoration.

This our order is a positive contradiction to Judaic blindness and infidelity, and testifies our faith concerning the resurrection of the body.

The divine construction put upon this emblem of the Master's order, which he declares is the principle by which he is raised from darkness, is also the emblem of moral duties professed by the Mason, and which in former ages were most religiously performed. These are principles immediately resulting from the Christian doctrine.[4]

The Master Mason imposes a duty on himself full of moral virtue and Christian charity, by enforcing that brotherly love which every man should extend to his neighbour.

First, that when the calamities of our brother call for our aid, we should not withdraw the hand

[4] In testimony of the above facts, the Deacon's jewel is a dove. And in ancient times the holy Eucharist was kept in a vessel in the shape of a dove, as an emblem of Christian charity, taken from the Holy Spirit brooding over Christ in this form. (Durant. de Ritib. Eccles., c. 34.)—Dr. Oliver.

that might save him from sinking; but that we should render him those services, which, not injuring our own families or fortunes, charity and religion may dictate, for relieving our distressed fellow-creatures.

Secondly, that indolence should not persuade the foot to halt, or wrath turn our steps out of the way; but forgetting injuries and selfish feelings, and remembering that man was born for the aid of his generation, and not for his own enjoyments only, but to do that which is good; we should be swift to have mercy, to save, to strengthen, and execute benevolence.

Thirdly, as the good things of this life are variously dispensed, and some are opulent whilst others are in distress; such principles also enjoin a Mason, be he ever so poor, to testify his goodwill towards his brother. Riches alone are not the only means of doing good; virtue and benevolence are not confined to the walks of opulence; the rich man, from his many talents, is required to do extensive good: and yet poverty is no excuse for an omission of goodness; for as the breathings of a contrite heart are regarded by our heavenly Father, so a worthy Mason's prayer may prove effectual in calling down a blessing on his brother.

Fourthly—the fourth principle is never to injure the confidence of a brother, by revealing his secrets; for perhaps that were to rob him of the guard which protects his property or life. The tongue of a Mason should be void of offence, and without guile; speaking truth with discretion, and keeping itself within

the rule of judgment; maintaining a heart void of uncharitableness, locking up secrets, and communicating in charity and love.

Fifthly, of charity so much is required of a Mason, in his gifts, as discretion shall limit. Charity begins at home; but like an olive, whose fruit is good to eat, and whose shade is shelter to the weary traveller, so is charity to the needy. Charity spreads its arms abroad in the strength and opulence of its station, and affords a retreat for those who sit down under its branches. Charity, when we give without discrimination, is no longer a virtue; but, when guided by discretion, it is pleasant as the beams of morning, in which thousands rejoice. When the donative of pity is detrimental to a man's own family, it becomes the oblation of imprudence, and, like incense offered to idols, the sacrifice is unaccepted of Heaven.

As Moses was commanded to pull his shoes from his feet on Mount Horeb, because the ground whereon he trod was sanctified by the presence of the Divinity;[5] so the Mason who would prepare

[5] [Exod. iii. 5.] This arrangement was soon introduced into the heathen mysteries, and originated a practice of testifying a veneration for the gods by performing religious ceremonies with bare feet, as did the Jewish priesthood. Going barefoot was a sign of sorrow, and was used by David when he was expelled by his rebellious son (2 Sam. xv. 30). The Cretans, who were otherwise very lax in the discipline of their religious mysteries, made it penal for any person to enter the temple of Diana with his feet covered. Pythagoras enjoined on his disciples the necessity of a strict adherence to this practice; *nudis pedibus rem sacram facito;* and even the Roman ladies of the highest rank were not excused when they entered the temple of Vesta. At this day, the Mahometans,

himself for this third stage of Masonry, should advance in the path of truth, be divested of every degree of arrogance, and come as a true Acacian, or blameless worshipper, with innocence, humility, and virtue, to challenge the ensigns of an order whose institutions are founded in the most solemn and sacred principles of religion.

who bear a corpse to its final destination in India, throw off their shoes. And the reverence indicated by bare feet is still prevalent in the East. On the same occasions as we take off our hats—they uncover the feet; and it would be thought highly indecorous to enter a temple or mosque with their feet covered.—Dr. Oliver.

No Indian, however high his rank, ever enters the presence of the Queen, or of our Br. the Prince of Wales, holding levees for her Majesty, except without his shoes.—Editor.

ARGUMENT XV.

ON THE SECRECY OF MASONS, AND ON THE EVIDENCES TO PROVE THAT THEIR MORALITY WAS ORIGINALLY DEDUCED FROM THE SCHOOL OF PYTHAGORAS, THE BASILIDEAN SYSTEM, AND THE DRUIDICAL LAW.

In this age, when things serious are too often ridiculed, things religious treated with contempt, and what is moral spurned from the doors of the polite, no wonder if our intentions to prove this society a religious, as well as civil institution, should be ridiculed and despised.

It is not to be doubted but many assemblies of Masons were held before the Christian era. The first stage of Masonry took its rise in the earliest times; it originated in the mind of Adam, descended pure through the antediluvian ages; was afterwards taught by Ham, and from him, amidst the corruptions of mankind, flowed unpolluted and unstained with idolatry to these our times, by the channel of some few of the sons of truth, who remained uncontaminated with the sins of nations, carrying forward to us pure and spotless principles, together with the original symbols. Those ancients, enlightened with the original truth, were dispersed through many states; they were called to join the Jewish nation, and many of them became united

with that people. The intelligent were employed in the construction of the tabernacle of Moses, they were embodied at the building of the temple at Jerusalem, and might from thence emigrate into distant countries, where they would superintend other religious works. The ceremonies of Masons prove that the testimonials and insignia of the Master's order, in the present state of Masonry, were devised within the ages of Christianity; and we are confident there are not any records in being, in any nation, or in any language, which can show them to be pertinent to any other system, or give them greater antiquity.[1]

[1] If Dr. Ashe refers in the above passage to the legend of the third degree, I think his conclusion is erroneous. I agree with the ingenious author that the present system of Freemasonry is essentially Christian; and not the less so because it commences with the Jews: for Judaism, in all its references, was only a schoolmaster to bring us to Christ. (Gal. iii. 24.) But I am persuaded that the original version of that legend was used in the very earliest times—even before the Flood—as a memorial of the resurrection, and *a type* of Christ. It was known both to the patriarchs, Jews, and idolaters; was referred to by Jesus Christ and His Apostles; and is allegorized in the parable of the moral death and restoration of the prodigal son, who, it is there said, "was dead and is alive again; was lost and is found." (Luke xv. 32.) The idolaters exemplified the legend, and it was referred by them to the setting and rising of their chief deity, the sun; although some referred it to the sowing and sprouting of corn. I cannot enter more fully on this mysterious subject; but the Fraternity will understand my meaning. I may, however, add—as it forms the theme of an existing document from the pen of Bro. Sir W. Drummond, author of the Origines, which is to be seen in the archives of the Royal Arch Chapter at Edinburgh, No. 1—that this eminent person interprets our legend *astronomically*. And though I differ widely from the theory, I must confess that the arguments are very ingenious, and the coinci-

In this country, under the Druids, the first principles of our profession most assuredly were taught and exercised: how soon the second stage and its ceremonials were promulgated after the building of the temple at Jerusalem, we have no degree of evidence. As to the third and most sacred order, no doubt it was adopted upon the conversion of those who attended the Druidical worship, who had professed the adoration of the One Supreme Being, and who accordingly would more readily receive the doctrines of a Mediator.[2]

Under our present profession of Masonry, we allege that our morality was originally deduced from the school of Pythagoras, and that the Basilidean system of religion furnished us with tenets, principles, and hieroglyphics;[3] but these, together with the

dences extraordinary. Hutchinson treats it as an allegory; while I am persuaded it is, commemorative of an actual fact which occurred in the earliest age of the world.—DR. OLIVER.

[2] Our author here labours under a mistake. Speculative Masonry owes nothing to Druidism, although it is freely admitted that they have some ceremonies in common. But if we are correct in supposing that the Tyrians or Phœnicians adopted some of the usages of Speculative Masonry from the Jews, this coincidence is easily accounted for. The intercourse of the Phœnicians with this island gave a new character to the Druidical religion. And it is quite certain, that while the system of Speculative and Operative Masonry united, flourished in England, under the patronage of Athelstan and Edwin, Druidism was prohibited by law; although it continued to be practised secretly for many centuries, and is not yet entirely extinct. The question is discussed at large in the *Freemasons' Quarterly Review*, vol. viii. pp. 9–20.—DR. OLIVER.

[3] It is well known from historical testimony, that the Egyptians erected pyramids in honour of the sun, which were placed so correctly that they served for gnomons to mark the time, and improved

Egyptian symbols and Judaic monuments, are collected only as a successional series of circumstances, which the worshippers of the Deity, in different and distant ages of the world, had professed; and are all resolved into the present system of Masonry, which is made perfect by means of Christianity. Thus it appears that Masons handed down, unadulterated, religious worship from the earliest ages.

That there were builders of cities, temples, and fortifications, from the beginning, is indisputable; but that the artificers were formed into bodies, ruled by their own proper laws, and knowing in mysteries and secrets which were kept from the rest of mankind, is not alike true; for so plain, easy, and intelligible is the mechanic art of building, that it is comprehensible to ordinary capacity, and needed not to be wrapped up in mystic rules; neither was there any occasion for the artificers to be possessed of a science unrevealed to the world.

Man would be taught building by the animals daily under his observation—the fox, the rabbit, and many other creatures form themselves caves; the beaver is an architect in wood, and builds his house; the birds prepare their nests for the protection of their young; the bee labours in constructing hives and storehouses: the ants are gathered in a commonwealth, where their provender and progeny are secured. All these would instruct men in building; so that whilst our race were acquiring

the science of astronomy by its application to chronology, and discovered the number of days in the solar year. Hence Basilides might have derived this portion of his system.

the first rudiments of knowledge from the book of nature, after the darkness which had overwhelmed them in their disobedience, this could remain no secret.

Besides, if we should be esteemed merely the successors of mechanics, and as such, should take our grand progress from the building of the temple at Jerusalem, we shall find that Hiram, who was sent from Tyre to assist in that structure, had not his excellence in architecture only, but in molten work, and also in dyeing, as is said in Chronicles:— "He was skilful to work in gold and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, [and] in fine linen, and in crimson; also to grave any manner of graving."[4] He was the subject of a state wherein the worship of idols was established. This kind of religion gave encouragement to and advanced the fine arts, as it employed statuaries, sculptors, painters, and those who made graven images. Solomon ornamented his temple with artificial cherubims and palm-trees, fruits and flowers; from whence we do not doubt Hiram was skilled in the business of a statuary and painter, and that he made graven and molten images. In Kings, it is said only, that Hiram "was filled with wisdom and understanding, and cunning to work all works in brass."[5] As to Solomon's part in this great structure, being inclined to complete it as a work of piety, pursuant to the ordinances of Heaven, and the promises made to his father David, he was

[4] 2 Chron. ii. 14.

[5] 1 Kings vii. 14.

truly the executor of that plan which was revealed to him from above. He called forth the sages and religious men amongst his people to perform it. He classed them according to their rank in their religious profession, as the priests of the temple were stationed in the solemn rites and ceremonies instituted there.[6] This distinction was maintained in most religious societies, but especially with the primitive Christians. The chosen ones of Solomon, as a pious and holy duty, conducted the work. If we regard them as architects by profession, so we may consider Abel, Noah, Abraham, Jacob, Moses, and David, by reason of the building of their altars, which were no other than works of piety and devotion. From those circumstances, we are bold to say, that if we trace the antiquity of Masonry on operative principles, and derive such principles from the building of Solomon's temple, we may as well claim all the professions which Hiram excelled in: but we will leave this speculation at present.

Some masters of design have brought their works to a singular justness, symmetry, and order, in Egypt and Greece, in Italy, as well as many other European states; but they, like proficients in painting and music, had their excellence from a degree of genius and taste peculiar to themselves. It was an ordinary acquisition of art, and they needed not mysteries to keep it secret.

We are persuaded there was no occasion to form such secret rules for the compact of operative

[6] See 1 Kings and 2 Chron. for the full account of the origin, rise, progress, and completion of the Temple.—EDITOR.

masons. Solomon, for the conduct of such a multitude, wisely preserved the order of the religious, and the mysteries of their initiation, for the rule of his people employed in the temple. Assuredly, the secrets revealed to us were for other uses than what relate to the working of masses of stone; and our society, as it now stands, is an association on religious and charitable principles; which principles were acquired from a knowledge of God and the Christian revelation.

Soon after Christianity became the established religion of this country, the professors of it employed themselves in founding religious houses, and in the building of places of public worship. On any reform of religion, it is observable the first professors are inclinable to enthusiasm. Such was the case in this land, on the advancement of the Christian doctrine. A fervour for endowments infatuated the minds of the converted; certain days were assigned for the purpose of attending to religious works and edifices, called haly-wark-days, on which no man, of what profession, rank, or estate soever, was exempt from attending that duty. Besides, there was a set of men called haly-wark-folk, to whom were assigned certain lands, which they held by the service of repairing, defending, or building churches and sepulchres; for which pious labours they were free from all feudal and military services: these men being stonecutters and builders, might also be of our profession, and most probably they were. The county of Durham entertained a particular set of those haly-wark-folk, who were guards of the

patrimony and holy sepulchre of St. Cuthbert. Those men come the nearest to a similitude of Solomon's Masons, and the title of Free and Accepted Masons, of any degree of architects we have gained any knowledge of: but whether their initiation was attended with peculiar ceremonies, or by what laws they were regulated, we have not been able to discover; and must lament that in the church records of Durham, or in any public records, there are not the least remains of evidence touching those people and the constitution of their society. It was a matter to be coveted by us studying this subject, as most probably such constitution or evidence would have confirmed every hypothesis we have raised on the definition of our emblems and mysteries.

The emblems used by these people very much resembled the emblems of our society, several tokens of which have been found of late years in pulling down ruined monasteries. It is much to be wished, that those noblemen, &c. on whose estates ancient abbeys stand, would, on all occasions of pulling down or repairing, give instructions to their workmen to preserve with care any antique marks, characters, or emblems they may find.[7]

[7] The above observations have been illustrated under my own eye. At the building of King Solomon's temple, according to our traditions, certain persons were appointed, called mark-men, whose business it was to put a private mark upon the materials as they came out of the hands of the workmen, whether in the Tyrian quarries, the forest of Lebanon, or the clayey ground between Succoth and Zeredatha, that every man's work might be known, and the materials put together with greater accuracy, when they

There are double walls, or hollow pillars, in which such things were deposited. Few men will be at

were brought to the holy city of Jerusalem. These marks consisted of certain mathematical figures—the square, the cross, the level, and the perpendicular, differently modified, which King Solomon directed to be used for the above purpose, and have since been denominated the Freemason's secret alphabet. The same system was transmitted by the Dionysian architects, and was used by the expert Freemasons who built the noble religious edifices of this and other European nations. In the summer of 1841 I visited the ruins of Kirkstead Abbey, in company with an eminent practical architect, Brother Nicholson, of Lincoln; and we found numerous detached wrought stones scattered about, which showed the architectural character of the building. In a paper read before the Society of Antiquaries, by G. Godwin, junior, Esq., in the same year, the author says that, about three years previous, his attention was first drawn to the fact, that "the stones, both inside and outside various ancient buildings in England, bore, in many cases, a peculiar symbol or mark, which was evidently the work of the original builders." It immediately occurred to him that these marks, if collected and compared, might assist in connecting the various bands of operatives who, under the protection of the Church —mystically united—spread themselves over Europe during the middle ages, and are known as the Freemasons. "In length these marks vary from two to seven inches. They are formed by a single line slightly indented; and consist chiefly of crosses, known Masonic symbols, emblems of eternity, and of the Trinity, the double triangle, the trowel, the square, &c. The fish, a well-known and much-used symbol of our Saviour in the early Christian church, occurs frequently both in England and France." In perfect conformity with this doctrine, the marks on the wrought stones at Kirkstead were of precisely the same character; and every stone had its private mark.—Dr. Oliver.

Only recently, in the explorations now going on at Jerusalem under the supervision of Brother Captain Warren, R.E., certain marks in red paint, undoubtedly of Phœnician origin and symbol, upon the angle stone of the city walls, adjacent to the site of the Temple, have been brought to light many feet beneath the surface. A copy of these marks is given in the Appendix.—Editor.

the expense of digging to the foundations of such buildings, where valuable marks and curious inscriptions might be found on the foundation, or what was called the angle-stone, which formed a perfect cube. This was a very ancient custom: the unbelieving Jews accused our Saviour of having stolen the mystic words, the Tetragrammaton, or Urim and Thummim, from the foundation of the temple at Jerusalem, which they said He carried concealed about Him, whereby He was enabled to work His miracles.

Soon after the progress of Christianity in England, all Europe was agitated by the zeal of an enthusiastic monk,[8] who prompted the zealots in religion to the crusades; in which, for the purpose of recovering the holy city and Judea out of the hands of infidels, armed legions of devotees and enthusiasts, in tens of thousands, poured forth from every state to waste their blood and treasure in a purpose as barren and unprofitable as it was impolitic.

It was deemed necessary that those who took up the ensign of the cross in this enterprise, should form themselves into such societies as might secure them from spies; and that each might know his companion and brother-labourer, as well in the dark as by day. As it was with Jephthah's army at the passes of Jordan,[9] so also was it requisite in these expeditions that certain signs, signals, watch-words, or pass-words, should be known amongst them; for the armies consisted of various nations and various

[8] Peter the Hermit, born A.D. 1050; died A.D. 1115.—EDITOR.

[9] See *ante*, pp. 93, 94.

languages. We are told in the Book of Judges, "that the Gileadites took the passages of Jordan before the Ephraimites; and it was so, that when those Ephraimites which were escaped said, 'Let me go over;' that the men of Gilead said unto him,—'Art thou an Ephraimite?' If he said 'Nay;' then said they unto him, 'Say now Shibboleth;' and he said 'Sibboleth,' for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan." [10]

No project or device could answer the purposes of the crusaders better than those of Masonry:—the maxims and ceremonials attending the Master's Order had been previously established, and were materially necessary on that expedition; for the Mahomedans were also worshippers of the Deity, and the enterprisers were seeking a country where the Masons were in the time of Solomon called into an association, and where some remains would certainly be found of the mysteries and wisdom of the ancients and of our predecessors. Such degrees of Masonry as extended only to the acknowledgment of their being servants of the God of Nature, would not have distinguished them from those they had to encounter, had they not assumed the symbols of the Christian faith.

All the learning of Europe in those times, as in the ages of antiquity, was possessed by the religious; they had acquired the wisdom of the ancients, and the original knowledge which was in the beginning;

[10] Judges xii. 5, 6.

many of them had been initiated into the mysteries of Masonry; they were the projectors of this enterprise; and as Solomon in the building of the temple, introduced orders and regulations for the conduct of the work, which his wisdom had derived from the learning of the sages of antiquity, so that no confusion should happen during its progress, and so that the rank and office of each fellow-labourer might be distinguished and ascertained beyond the possibility of deceit; in like manner, the priests projecting the crusades, being possessed of the mysteries of Masonry, the knowledge of the ancients, and of the universal language which survived the confusion of Shinar,[11] revived the orders and regulations of Solomon, and initiated the legions therein who followed them to the Holy Land: hence that secrecy which attended the crusaders.

Among other evidence which authorizes us in the belief that Masons went to the holy wars, is the doctrine of that order of Masons called the Higher Order. We are induced to believe that order was of Scottish institution: separate nations might be distinguished by some separate order, as they were by singular ensigns; but be that as it may, it fully proves to us that Masons were crusaders.

As the intention of this argument was not only to speculate on the ancient secrecy among Masons, but also to treat of the secrecy of Masons in this age, we must therefore turn our thoughts to the importance secrecy is of amongst us, when there are no holy

[11] See Gen. xi.

wars to wage, and nothing but charity and brotherly love to cherish among Masons.

This institution, which was first founded in the mysteries of religion, is now maintained by us on the principle of lending mutual aid and consolation to each other. How should we be able to discern the brethren of this family but through such tokens as should point them out from other men? Language is now provincial, and the dialects of different nations would not be comprehensible to men ignorant and unlettered. Hence it became necessary to use an expression which should be cognizable by people of all nations. So it is with Masons; they are possessed of that universal expression, and of such remains of the original language, that they can communicate their history, their wants, and prayers to every brother Mason throughout the globe. From whence it is certain that multitudes of lives have been saved in foreign countries, when shipwreck and misery had overtaken them: when robbers had pillaged, when sickness and want had brought them down to the gates of the grave, the discovery of Masonry has proved effectual to save them; the discovery of being a brother has stayed the savage hand of the conqueror, lifted in the field of battle to cut off the captive; has suspended the sword imbrued in carnage and slaughter, and subdued the insolence of triumph to pay homage to the Craft![12]

[12] Instances of these effects are numerous; and there is not a Mason living, of any standing, but can furnish cases where a knowledge of Freemasonry has "relieved distress, taught the ignorant, and wiped rivers of tears from the eye of bereavement;

The importance of secrecy with us is such, that we may not be deceived in the dispensing of our charities; that we may not be betrayed in the tenderness of our benevolence, or let others usurp the portion which is prepared for those of our own family.

To betray the watchword which should keep the enemy from the walls of our citadel, in order to open our strongholds to robbers and deceivers, is as great a moral crime as to show the common thief the weakness and secret places of our neighbour, that he may take his goods. Nay, it is still greater, for it is like aiding the sacrilegious robber to ransack the holy places, and steal the sacred vessels and consecrated elements, devoted to the most sacred rites of religion. It is snatching from the divine hand of Charity the balm which she holds forth to heal the distresses of her children; the cordial cup of consolation which she offers to the lip of calamity, and the sustenance her fainting infants should receive from the bosom of her celestial love.

As such, then, is the importance of our secrecy, wherefore should the world wonder that no Masonic tongue has ever revealed it? It was mentioned by divine lips, "What man is there of you, whom if his son ask for bread will give him a stone; or if he ask a fish will give him a serpent?"[13] Then can there

where it has reconciled jarring interests, and converted the bitterest enemies into the dearest friends." Such is its daily operation. Hence all mankind may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.—Dr. Oliver.

[13] Matt. vii. 9, 10; Luke xi. 11.

be a man so iniquitous among Masons as to guide the thief to steal from a sick brother the medicine which should restore his health? the balsam which should close his wounds? the clothing which should shield his trembling limbs from the rigours of the winter? the bread which should save his soul alive?

Such is the importance of our secrecy, were there no other ties upon our affections or consciences than merely the sense of the injury we should do to the poor and wretched by a transgression of this rule, we are persuaded it would be sufficient to seal the lips of every man who professes himself to be a Mason.

ARGUMENT XVI.

ON THE OCCUPATIONS OF MASONS, AND ON THE EVIDENCE THAT THEIR OCCUPATION IS NOT A MERE MECHANICAL LABOUR, BUT THE EXERCISE OF THE BEST QUALITIES OF THE MIND.

In a former Argument, I have declared it to be my opinion, that Masons, in the present state of Masonry, were never a body of architects.[1] By the "Book of Constitutions," published by authority, we see no grand communication held in form till of very late date; neither is there any evidence therein to contradict the positions I have laid down. The succession therein described is by no means to be

[1] The author has fallen into this error by forgetting that Freemasonry is divided into two branches, Operative and Speculative. The former comprises all natural, mathematical, and mechanical knowledge, so far as it is subjected to the external senses; and the latter, the knowledge of the hidden order of the universe and the secret things both of heaven and earth, more particularly those of a spiritual and intellectual nature. The knowledge of Operative Masonry is derived from three sources:—1. From observation and experience, which are common to all mankind; 2. From judgment and reflection, with which God hath endowed His creatures in various proportions and degrees; and 3. From the traditions of the masters of wisdom and science in every age, whether oral or written. It was founded at the building of the temple by the three Grand Masters, who are represented by the three lights, which are emblematical of their respective characters —Wisdom, Strength, and Beauty.—DR. OLIVER.

In this view the Editor thoroughly coincides.

accepted and understood in a literal sense, but as a pedigree or chronological table of the servants of the Deity, working the duties of righteousness.

We ground a judgment of the nature of our profession on our ceremonials, and flatter ourselves that every Mason will be convinced they have no relation to building and architecture, but are emblematical, and imply moral, and spiritual, and religious tenets. It appears self-evident, that the situation of the lodge, and its several parts, are copied after the tabernacle and temple, and are representative of the universe; implying that the universe is the temple in which the Deity is everywhere present. Our mode of teaching the principles of our profession is derived from the Druids; our maxims of morality from Pythagoras; our chief emblems originally from Egypt; to Basilides we owe the science of Abrax, and the characters of those emanations of the Deity which we have adopted, and which are so necessary for the maintenance of a moral society. We believe that our present ceremonies were more generally taught, and more candidates were initiated therein on the opening of the crusades, than any other era, or on any other known occasion.

The English historians agree that, in the reign of Henry II., and the year 1188, at an interview between the kings of England and France, attended by the prelates and nobility of both nations, the Archbishop of Tyre pronounced such a melancholy account of Saladin's success in the Holy Land, and the miseries of the Christians in that country, that

the audience was greatly affected with the relation, and the two kings agreed to devote their whole attention to the relief of those adventurers. They received the cross from the hands of the archbishop, resolving to go there in person; and their example was followed by Philip, Count of Flanders, and a great number of the prelates and nobility there present: a plenary indulgence was published in the pope's name, for all those who would make a fair confession of their sins, and engage in the crusade; the different nations assumed crosses of a different colour, and rules and orders were established for preventing riot, luxury, and disorder, pending the enterprise.

These were the principal rules made for the regulation of the crusaders.[2] We may conjecture, these religious campaigns being over, that men initiated in the mysteries of Masonry, and engaged and enrolled under those rules and orders which were established for the conduct of the nations in the Holy War, would form themselves into lodges, and keep up their social meetings, when returned home, in commemoration of their adventures and mutual good offices in Palestine, and for the propagation of that knowledge into which they had been initiated.

As a further argument that builders and archi-

[2] In speaking of the Mason-knights of the Holy Cross, I may here observe, that the common tradition was, that the name of GOLGOTHA, which, in Syriac, signifies *a skull*, was given to the mountain where Christ was crucified, on account of Adam's head, supposed to have been buried there by Shem, the son of Noah.—DR. OLIVER.

tects were not the original members of our society, the masons of the city of London obtained their incorporation and charter in the reign of King Henry V., in or about the year 1419; they taking on themselves the name of Freemasons. By their charter they are governed by a master and two wardens, with twenty-five assistants. Of this incorporated body, sixty-five are of the Livery of London.

It has never been pretended that the society of Free and Accepted Masons have in any manner been connected, or much less have united themselves, with the incorporated body of masons enchartered, but, on the contrary, have kept themselves totally apart.

It has been alleged, that in the reign of King Henry VI. a law was enacted, setting forth, "That by the yearly congregations and confederacies made by masons in their general assemblies, the good course and effects of the Statute of Labourers were openly violated and broken, and making the future holding of their chapters and congregations felony."[3]

It is impossible that this statute should relate to any other persons than the incorporated body of working masons, who, under an exclusive charter, by secret combinations, raised the prices of their labour, and prevented craftsmen of their fraternity, not members of the charter, from exercising their trade within the limits of London, which might occasion a grievance worthy of Parliamentary redress;

[3] See Preston's "Illustrations of Masonry," p. 126, ed. Lond. 1861.—EDITOR.

but in what manner the Statutes of Labourers could be affected by the associations of our fraternity, is not in our power to comprehend. Our records give us no evidence of any such convocations at the time mentioned.

By the charter of Masons, they assumed the title of Freemasons, being entitled to the franchises of the city of London.

Why the title of Free is annexed to our society, or that of Accepted, we hope we may be allowed to conjecture was derived from the crusades.—There the volunteers entering into that service must be free men, born free, and not villains, or under any vassalage; for it was not until long after the crusades that vassalage and feudal services, together with other slavish tenures, were taken away.

They were entitled to the style of Accepted, under that plenary indulgence which the Pope published, for all that would confess their sins, and enlist in the enterprise of the holy war; whereby they were accepted and received into the bosom of the father of the Church. Some authors have presumed to tell us that it was the original design of the Christian powers, in their enterprise to the Holy Land, to rebuild the temple at Jerusalem; but we cannot discover any good authority for this assertion. In modern Masonry it is given as a principle, why our dedication of lodges is made to St. John, that the Masons who engaged to conquer the Holy Land chose that saint for their patron. We should be sorry to appropriate the Balsarian sect of Christians to St. John, as an explanation

of this principle. St. John obtains our dedication, as being the proclaimer of that salvation which was at hand, by the coming of Christ; and we, as a set of religious brethren, assembling in the true faith, commemorate the proclamations of the Baptist. In the name of St. John the Evangelist, we acknowledge the testimonies which he gives, and the divine *logos*, or word, which he makes manifest.[4] But to return to the subject of the crusaders.

It is probable that the same enthusiastic spirit which engaged men to enter into the crusades, at the vast expense and hazard which history describes, also led them into as enormous a folly in the building of religious houses. During the reign of Henry the Second, when the English first engaged in the holy war, there were not less than one hundred and eleven abbeys, nunneries, and religious houses founded in this kingdom; during the reign of Richard the First, eighteen; and during the reign of Henry the Third, forty; which shows the superstitious infatuation which had totally seized the minds of the people in those reigns. The ecclesi-

[4] The old Lectures ask—"What is the reason why our lodges are dedicated to God and holy St. John? Because, in the time of the Palestine wars, the Mason-knights, having united with those of St. John of Jerusalem, to fight against the infidels, they placed themselves under the protection of that saint; and proving victorious in battle, they agreed, after returning thanks to God, that the lodges of Masons should in future be dedicated to him."—When I was first initiated into Masonry, the lodges were accordingly dedicated to "God and holy St. John;" they were opened by the same formula; which was again repeated in the O.B.; and I hope the period is not far distant when it will be restored by authority.—DR. OLIVER.

astics, in imitation of the works of Solomon, might become the masters of those works, and superintend and conduct the labours of the inferior sect of haly-wark-folk; that by acceptable hands such pious works might be conducted, and from whence the ignorant and profane might be rejected, like the Samaritans: these might assume the honorary title of Masons, which, from vulgar acceptation, would naturally confound them with ordinary mechanics.

In the Anglo-Norman Antiquities, it is said of Freemasons, that they were a religious association, who engaged in the founding and erecting of churches and religious houses in Palestine. I have already mentioned the religious sect who were really architects and builders of churches,—the haly-wark-folk, with no small degree of respect. They were a body of men subsisting before the crusades; they were maintained by the Church, under which they held lands for the service of erecting and repairing holy edifices, and guarding the sepulchres of saints. It is not improbable that, when the rage of holy works and holy wars agitated all Europe, a body of those people might embark in the enterprise, and be transported thither to build churches, for the better planting or propagating the Christian doctrine, or to guard and maintain the holy sepulchre. We would be ready at all times to admit that these emigrants might possess some rules and ceremonies for initiation peculiar to themselves, so far as the bearers of burthens were admitted under Solomon in the building at Jerusalem, and that they might retain

their singular maxims and principles in secrecy; and it may also be admitted, that in honour of that gradation of Masonry and of their profession, they might claim the greatest antiquity, from Solomon's temple at least; they might even be more than a collateral branch of the Free and Accepted Masons, as we have before admitted, and be initiated in the mysteries of Masonry, their occupation being in no wise incompatible with our profession; and they might be known and distinguished by the title of Operative Masons, as the Essenes were divided into Theorics and Practics. But from the writings of the author of the Anglo-Norman Antiquities, we are convinced he was not a Free and Accepted Mason himself; and as the secrecy of that society had attracted the attention of many who, as their curiosity was exercised, raised conjectures respecting the name of Masons, to discover their origin and principles, or to reconcile their own opinions; from whence, nothing was more likely to strike the attention of an historian, than this body of men, the haly-wark-folk, as if they were Masons.

Were we claimants only of the title of mechanics, we might have chosen as ancient, and a more honourable branch of the arts and sciences; we might have substituted geometry to a more worthy duty; and have honoured our Maker in some profession more expressive of our sense of His power and dignity.

Our origin in this country is thought to be from the Phœnicians[5] (who came here with the Tyrian

[5] Strabo (lib. i.) informs us that the Phœnicians went beyond the Pillars of Hercules, and built cities in Libya a short time subse-

Hercules, and introduced the doctrines of Ham and the Ammonian rites, together with the Hebrew customs), and afterwards emigrants from the Holy Land, who taught us the rules instituted by Solomon at the temple of Jerusalem; and finally, the propagators of the Christian doctrine, who brought with them the principles of the Master's Order, and taught the converted those sacred mysteries which are typical of the Christian faith, and expressive of the hope of the resurrection of the body, and the life of regeneration. Yet we fear few among us are equal to the character we assume. Our lodges are not now appropriated to worship and religious ceremonies; we meet as a social society, inclined to acts of benevolence, leaving our sacred offices too much unperformed. We are totally severed from architects, and are become a set of men working in the duties of charity, good offices, and brotherly love. Christians in religion,—sons of liberty and loyal subjects; we have adopted rules, orders, emblems, and symbols, which enjoin us to live a life of morality:—we have furnished our lodges with those striking objects, which should at once intimate to us the mightiness and wisdom of God, the instability of the affairs of man, and the various vicissitudes in human life, and have set before our eyes preceptors of moral works; and to

quent to the Trojan war; and Milton conjectures that this record concerning Libya, quasi Alebion, so called by the Phœnicians, had some relation to this island, which was denominated Albion. However this may be, it is quite clear that the Phœnicians traded to this island at a very early period, and gave a new character to the ites of the Druidical religion.—Dr. Oliver.

strengthen our faith, we have enlightened our lodge with the emblem of the Trinity.

It is well known to us, that there is scarcely a state in Europe in which our fraternity have not formed a body. The wisdom of the ancients would pass abroad into many regions, and those who had assisted in the pious labours at Jerusalem would, like Pythagoras, teach the sciences and mysteries which they professed, and communicate the system in which they had been initiated;—religious men would retain the doctrines and mysteries with reverence, and with caution reveal them to those they thought worthy: hence the original knowledge would pass into many countries. But there is no accounting for this universality of the society, upon the principles of architecture and operative masonry. The rage of church-building had not seized all Europe as it did England; neither are there any probable reasons to be deduced from architecture and the practice of builders, to account why in every tongue, and in every kingdom, the ceremonials of being made a Mason should be the same. If the honour of architecture were all that was to be regarded in the society, various would be the devices by which the members in each nation would profess it. As architecture, according to its present orders, had its progress from Egypt and Greece, some nations would have borrowed symbols and ensigns peculiar to those people; or we should have had in our ceremonies, or in our workings, some devices which might have distinguished to us the beauties, orders, ornaments, proportions, or

symmetries, of some or all of the rules, modes, or orders of architecture, either from the plains of Shinar, from Egypt, Jerusalem, Tadmor, or Greece, or have retained some geometrical problems, on which the general principles of proportion in architecture were grounded or demonstrated: but instead of that, there is nothing of the kind preserved. On the contrary, our mysteries are totally abstracted from the rules of mechanics; they are relative to religion and morality, and are conducive to pious works: they are unfurnished with any type, symbol, or character, but what appertains to designate the servants and devotees of the great Architect who made the worlds.

There is not an instance of the European states uniting in any one enterprise, save the holy war; and from thence, we most rationally must conceive, the present number of Masons dispersed over the face of Europe was principally derived. The Ammonian rites are almost totally extinguished; religious zeal has imbrued the sword in carnage, and Europe has groaned under persecutions; the Romans extirpated the Druids; Christians have waged cruel wars, and bigotry has deluged society with human blood. By the crusades, the number of our fraternity would be greatly augmented; the occasion itself would revive the rules of Masonry, they being so well adapted to that purpose, and also significative of the Christian faith, from whence sprang the spirit of the enterprise. After these pursuits subsided, bodies of men would be found in every country from whence the levies were called;

and what would preserve the society in every state, even during the persecution of zealots, is the Master Mason's Order under its present principles, which is adapted to every sect of Christians. It originated from the earliest influence of Christianity, in honour to, or in confession of, the religion and faith of Christians, before the poison of sectarists was diffused over the Church.

To the ancient rules, deduced from Solomon, other laws and ordinances were added during the enterprises of the crusaders, for the prevention of riot, luxury, and disorder; and for maintaining that necessary subordination which the command of such armies required. Many of those rules we retain in the conduct and government of our lodges, which can in no wise be deduced from any other original.

ARGUMENT XVII.

ON THE FURTHER OCCUPATION OF MASONS, AND ON THE NECESSITY OF MAKING CHARITY AND BROTHERLY LOVE THE FIRST PRINCIPLES OF THOSE OCCUPATIONS.

As charity is one of the principal characteristics of a Mason, I will treat of it in this Argument.

We do not mean to make strictures on the modern error of indiscriminately dispensing alms to all suppliants, without regard to their real wants or real merits; whereby the hypocrite and knave often eat the bread by which virtue in distress ought to be relieved. This is a mistaken character of charity, in which she is too often abused. Though the bounties of benevolence and compassion may be given with a righteous design, yet they should be managed with discretion.

The ancients used to depict the virtue of charity in the character of a goddess, seated in a chair of ivory, with a golden tiara upon her head, set with precious stones; her virtue, like the light of heaven, represented universal benevolence; and the gems of her fillet denoted the inestimable blessings which flowed variously from her bounty.

They also represented the charities, otherwise called the Graces, under three personages: they were painted naked, to intimate that good offices

should be done without dissembling and hypocrisy: they were represented young, to signify that the remembrance of benefits should never be effaced; and smiling, to tell us that we should do good to others with cheerfulness. They were represented linked together, arm-in-arm, to instruct us that one kindness should prompt another, and that the knot and band of love should be indissoluble. The poets tell us that they used to wash in a living fountain, because in doing acts of charity the heart ought to be sincere and pure.

Charity, in the works of moralists, is defined to be the love of our brethren, or a kind of brotherly affection one towards another. The rule and standard that this habit is to be examined and regulated by, among Christians, is the love we bear to ourselves, or that the Mediator bore towards us; that is, it must be unfeigned, constant, and out of no other design than man's happiness.

Such are the general sentiments which the ancients entertained of this virtue, and what the modern moralists and Christians define it to be at this day.

In what character charity should be received among Masons, is now our purpose to define, as it stands limited to our society.

Being so limited, we are not subject to be imposed on by false pretences; and are certain of its proper and merited administration. It is hence to be hoped that charity subsists with us without dissembling or hypocrisy, and is retained in sincerity and truth: that benefits received impress a lively degree of

gratitude and affection on the minds of Masons, as their bounties are bestowed with cheerfulness; the benevolence of our society is so mutual and brotherly, that each renders good offices as readily as he would receive them.

In order to exercise this virtue, both in the character of Masons and in common life, with propriety, and agreeably to good principles, we must forget every obligation but affection; for otherwise it were to confound charity with duty. The feelings of the heart ought to direct the hand of charity. For this purpose we should be divested of every idea of superiority, and estimate ourselves as all equal in the scale of brotherhood. In this disposition of mind we will be susceptible of those sentiments which charity delights in—to feel the woes and miseries of others with a genuine and true sympathy of soul. Compassion is of heavenly birth;—it is one of the first characteristics of humanity: peculiar to the human kind, it distinguishes us from the rest of God's creatures!

He whose bosom is shut up against compassion, is as bad as a barbarian; his manners are brutal, and his mind is gloomy and remorseful.

What kind of man is he, who, blessed with opulence, and possessed of abundance, can behold virtue in distress, and merit in misery, without pity? —who can behold, unmoved, the desolate and forlorn estate of the widow and the orphan, pining in want and wretchedness? The hard-hearted and inhuman alone are able to look on without commiserating such helpless sufferers. How gracious is kindness!

The eyes of angels view with delight the exercise of such benevolence as forms the character of the good Samaritan[1]—saints touch their golden lyres, to hymn humanity's honour and praise; and approbation shines upon the face of Omnipresence, when the good man balms the wounds of suffering virtue!

I now will speak of brotherly love, in that degree which solely appertains to Masons.

The necessity there is for the exertion of brotherly regard among Masons in the lodge, is obvious to every one: peace, regularity, and decorum are indispensable duties there: all resentment and remembrance of injuries should be forgotten; and that cordiality ought to be warm among us which brings with it cheerfulness and rejoicing:—the true worshippers of the Deity, men who held just notions of the principles of nature, in the times of barbarous ignorance, could not publicly practise the one, or promulgate the other: but happy is our estate, in this lettered age and this land of liberty; we profess our sentiments with freedom, and without fear; we exercise our religious principles under a full toleration; and, as social beings, we assemble in the lodge to enjoy the pleasures of friendship and true benevolence.

After the business of the lodge is despatched, we are assembled to circulate the cheerfulness of our hearts without guile; for there are no tale-bearers, censors, or revilers among us—our lodge is holy ground. We may say, figuratively, "it is situate

[1] Luke x. 33.

in the secret places, where the cock holdeth not his watch, where the voice of railing reacheth not, where brawling, or the intemperate wrath of women, cannot be heard."

Without suspicion of being betrayed in our words, or ensnared in the openness of our dealings, our mirth here is undisguised; it is governed by prudence, tempered with love, and clothed with charity: thus it is void of offence; no malicious mind construes innocent expressions amiss, or interprets unmeaning jests into sarcasms; but as every sentiment flows full of benevolence, so every ear is attuned to the strain in harmonious concord.

Peace, regularity, and decorum, which, I observed, were indispensable duties, are not the offspring of control, or the issue of authority, but a voluntary service, which brings every one to the lodge.

There are seasons, indeed, in which authority is properly exercised: man is frail; the most prudent may sometimes deviate. It was a maxim of the ancient philosophers that, "to err is human;"[2]— therefore in the lodge there ought to be a constant governor, who should restrain the improprieties which may creep in among us.

Another degree of brotherly love which should prevail, is to hear the petitions of every member of our society with tenderness and attention. Where there is at any time a brother of our community sick, or in distress, the case of his calamities should come represented by a brother who will neither deceive

[2] "To err is human, to forgive divine."
POPE, *Essay on Criticism*, part ii. line 325.—ED.

us, nor hold back any part of his merits; and the lodge must testify all due regard, by receiving the petition patiently, and giving relief according to desert.

The most material part of that brotherly love which should subsist among Masons, is that of speaking well of each other to the world; more especially it is expected of every member of this fraternity that he should not traduce his brother. Calumny and slander are detestable crimes against society. Nothing can be viler than to traduce a man who is absent; it is like the economy of an assassin, who has not virtue enough to give his adversary the means of self-defence, but, lurking in darkness, stabs him whilst he is unarmed and unsuspicious of an enemy.

Calumny has this direful consequence, that it carries with it not a momentary ill effect only, but endures long. The wickedness of the world is such that it is greedy of scandal, and when once the voice of defamation has uttered its malevolence, like a pestilence it proceeds and contaminates; it spreads jealousies in families, promotes division and wrath among friends, urges parent against child, and brother against brother! When once the pernicious tale gets birth, it cannot be recalled; and thus the sinner's penitence is not capable of expiation; for the evil consequences may lie dormant in the womb of futurity, and become an entail of sorrow on the third and fourth generation of him that is injured. Surely malice and mischief, or some infernal motive, must actuate the mind which is capable of defaming

the innocent!—There is no crime of which such a wretch might not be the perpetrator; against such an offender there is no armour for defence; he assaults the naked and unsuspicious, and, like the contagion of some horrid disease, he smites whilst the victim sleeps. Justice is disarmed against such a sinner, as concealment is his safeguard, and the eye of Heaven alone discovers his iniquity.

It is not only expected of Masons that they should, with a conscientious soul, refrain from evil-speaking, but also that they should speak well of each other.

To give a man his just and due character is so easy a duty, that it is not possible for a benevolent mind to avoid it; it is a degree of common justice which honesty itself prompts one to. It is not enough that we refrain from slander, but it is required of Masons that they should speak graciously and with affection, withholding nothing that can be uttered to a brother's praise or good name with truth. What a pleasure does it give the heart feeling benevolent dispositions, to give due praises! There is a selfish joy in speaking good, as self-approbation succeeds it. Besides, the breast of such a man feels enlarged whilst he utters the praise of his neighbour; and he experiences the finest sensations of love, whilst he moves others to feel for the object of his regard.

The neutral disposition, which tends neither to good nor evil, is frigid and reserved; but the man that feels brotherly love is warm to commend. It is an easy and cheap means of bestowing good gifts and

working good works; for by a just praise to industry you recommend the industrious man to those to whom he might never be known, and thereby you may enlarge his credit and his trade. By a just commendation of merit, you may open the paths of advancement through those whose interest might never have been petitioned. By a proper praise of genius and art, you may rouse the attention of those patrons to whom the greatest deservings might have remained a secret. It is a degree of justice which every man has a right to from his brother, that his virtues be not concealed.

To conceal the imperfections of our friend and cover his infirmities, is Christian-like and charitable, consequently befitting a Mason. Even the truth should not be told at all times; for where we cannot approve we should pity in silence. What pleasure or profit can there arise by exposing a brother? To publish his misfortune is infernal, to revile him for defects which he cannot mend, is inhuman!

From hence we may determine that the duty of a Mason leads to acts of benevolence; and that his heart and hand go together in all kindness and goodness.

Let us therefore be "steadfast and immovable"[s] in all our ordinances, in order to evidence, before all men, that we are a brotherhood of virtue and honourable dispositions.

[s] 1 Cor. xv. 58.

ARGUMENT XVIII.

ON THE INFERENCES TO BE DRAWN FROM THE PRECEDING ARGUMENTS, AND AN EXHIBITION OF THE SCATTERED RAYS WHICH ARE SO MASONICALLY DISPLAYED IN ALL AND EACH OF THEM.

I WILL conclude these arguments by collecting into one view the propositions and maxims which have engaged our attention throughout the whole work; thereby to give a favourable idea of the mysteries of Masonry, the progression and spirit of its institution, origin, and present state.

I may have seemed prolix, and appeared to have filled my arguments or representations with repetitions; but where that seeming impropriety takes place, it was necessary to urge a position which combated some vulgar error or prejudice.

From the ancient rites and ceremonies which I have laid before you, it will be easy for you to trace the origins of our own rites, and to discover the foundations on which our society was erected. It is evident they had their progress in the post-diluvian world from Ham. I have been under a necessity sometimes to use terms of art, or expressions which to others may not carry distinct and clear images, but which to the brethren convey the united force of technicalities, symbols, and hieroglyphics.—When I speak of Masons under the denomination

of a society, I mean Masons as embodied in lodges, according to the present manner in which such lodges are held. Our antiquity is in our principles, maxims, language, learning, and religion: those we derive from Eden, from the patriarchs, and from the sages of the East; all which are made perfect under the Christian dispensation. The light and doctrines which we possess are derived from the beginning of time, and they have descended through this long succession of ages uncorrupted; but our modes and manners are deduced from the eras of the Creation, the building of the temple at Jerusalem, and the Christian revelation.

I have explained to you that the structure of the lodge is a pattern of the universe, and that the first entry of a Mason represents the first worship of the true God. We have retained the Egyptian symbols of the sun and moon, as the emblems of God's power, eternity, omnipresence, and benevolence; and thereby we signify that we are the children of light, and that the science of our profession consists in the knowledge and adoration of the Almighty Architect, enthroned in the heaven of heavens. We derive from the Druids many of the Ammonian rites; and are bold to say that we retain more of their ceremonials and doctrines than is to be found in the whole world besides; and have saved from oblivion many of the irreligious rites, in our initiation to the first degree of Masonry, which otherwise would have been lost in posterity. These we seem to have mixed and tempered with the principles of the Essenes, who are a sect as ancient as the de-

parture of the Children of Israel out of Egypt.[1] The philosophy of the Egyptians, and the manners, principles, and customs of the Hebrews, were introduced to this land by the Phœnicians, and make a part of our profession, so far as they are adapted to the worship of Nature's great Author, unpolluted by idolatry.

We hold our grand festival on the day of St. John, which is Midsummer-day, in which we celebrate that season when the sun is in its greatest altitude, and in the height of its prolific powers, as the great type of the omnipotence of the Deity.

The famous lawyer Lord Coke, in his treatise on "Lyttleton's Institutes," says, "Prudent antiquity did, for more solemnity and better memory and observation of that which is to be done, express substances under ceremonies."

It has been pointed out to you that the furniture of the lodge contains emblems illustrative of morality and good government. Prudence shines in the centre, or if you would apply this object to more sacred principles, it represents the blazing star which conducted the wise men to Bethlehem, and proclaimed the presence of the Son of God. It is here placed in your view, that you may remember to work out the works of your salvation. The tesselated or Mosaic work intimates to you the chequered diversity and uncertainty of human affairs, that you may not set your hearts on the things of this world, but lay up your treasure where rust cannot deface its polish and lustre.

[1] See *ante*, p. 70.

To protect and support us under the infirmities of nature, and lead us to the paths of propriety, the Book of True Knowledge is in the lodge; the Master circumscribes you as with the sweep of the compass; and the square is your trial, whereby you shall prove the rectitude and uniformity of your manners.

In the next Argument it was demonstrated to you that to be a worthy servant in the temple of God you must be clothed with innocence, that your service may stand in approbation, and you may be accepted in Heaven. Our jewels are emblems of that good working in a moral mind which adorns the life of man— they signify faith, charity, and uprightness.

In the succeeding Argument you were led to a discernment of the second class of the servants of God under the Mosaic law, the truth being stripped of the errors of idolatry. This stage is adapted to the second gradation of Masonry.

I have argued for the propriety of our adopting geometry in this society, as being a science from whence the mighty powers of God are revealed and demonstrated to mankind.

Afterwards the state of the worshippers of the Deity was explained under the corruptions of the house of Israel, as likewise of the old law. In an assembly of Christians, it is in no wise requisite to attempt an argument on the necessity which there was upon earth for a Mediator and Saviour for man. In the superstitions, ceremonials, and rituals of the Jewish temple, the true worship of God was

obscured and confounded, and innocence became the only ornament of its monument. Then it was that the Divinity, looking down with an eye of commiseration on the deplorable state of man, in His mercy and love, sent us a Preceptor and Mediator, who should teach us the doctrine of regeneration, and raise us from the sepulchre of sin to which the human race were gone down. He gave us the precepts of that acceptable service wherewith His Father should be well pleased; He made the sacrifice of expiation, and by becoming "the first fruits of them that slept,"[2] manifested to mankind the resurrection of the body and the life everlasting. In the Master's order this whole doctrine is symbolized, and the Christian economy is by types presented to us.

We Masons have adopted three particular characteristics—secrecy, charity, and brotherly love. Our sense of these three great duties has been explained, and of what especial import they are of to Masons, or to men who have separated themselves from the rest of mankind, and professed they are servants of Him who ruleth in the habitations of Heaven.

Lastly, we have attempted to examine into the origin of our society; and in many instances, wandering without evidence, have been left to probability and conjecture. It does not now seem material to us what our originals and predecessors were, if we occupy ourselves in the true spirit of

[2] 1 Cor. xv. 20.

Masonry; in that divine spirit which inspired the patriarchs when they erected altars unto the Lord: —if we are true servants unto our king, faithful and true to our chartered liberties, Christians in profession and in practice, and to each other, and mankind in general, affectionate and upright.

Whether Masons were originally builders, or religious, it matters not to us in this age. Comparing these works with the righteousness to which you have been exhorted, the honour of antiquity would be swallowed up in the virtues of practice, and in the splendour of that light of acceptation, which at once proclaims to the world that we are servants of the true God, who saves our souls alive.

If our ceremonies mean not the matter which has been expressed, if they imply not the moral and religious principles which I have endeavoured to unveil, it may be asked of you Masons, what they do imply, import, or indicate?

Can we presume so many learned and noble personages would, for so many successive ages, have been steady members of this fraternity, if the mysteries were unimportant and the ceremonies unintelligible? It cannot be: take away their spirit, and they become ridiculous.

Has it been for ages a maxim of foolish sport, to introduce men to a silly snare, in which the guide, having been entrapped into ridicule, longs to laugh at another similarly deceived? This cannot be presumed. Besides, if it were only so, the snare might be formed and ornamented with simple things, and there were no need to introduce sacred matters into

the device. This renders the conjecture so absurd, that it will bear no further animadversion.

Masons profess that they are pilgrims in progression from the East. The Almighty planted a garden in the East, wherein he placed the perfection of human nature—the first man, full of innocence and divine knowledge, and full of honour, even bearing the image of God.[3] Learning had its origin in the East after the Flood: the Egyptians were the first who represented the zodiac, and the first who demonstrated the wisdom of the great Architect of the world in the revolutions of the heavens; they were the first protectors of the science of Geometry.

In regard to the doctrine of our Saviour and the Christian Revelation, it proceeded from the East. The star which proclaimed the birth of the Son of God appeared in the East.[4] The East was an expression used by the prophets to denote the Redeemer.[5] Therefore it may well be conceived that we should prove our progress to be from thence, if we profess by being Masons, that we are a society of the servants of that Divinity, whose abode is with the Father co-eternal in the centre of the heavens. But if we profess no such matter, then why should not we have alleged our progress to have been from the North, and the regions of chaos and darkness?

But we will, my brethren, close this Argument with a sincere exhortation, that you continue to act as upright and religious men; that you exert your-

[3] Gen. ii. 8. [4] Matt. ii. 2.
[5] See Ezek. xliii. 2; Dan. viii. 9.

selves in the promotion of its honour;—and let the wicked and ignorant revile ever so maliciously, be strenuous in your duties, as Masons and as brethren : exercise your benevolence with openness of heart, and your charity with cordiality, and not as hypocrites; with attention endeavour to arrive at the utmost knowledge of your profession, the end of which, we nobly proclaim to you, is to work out the works of righteousness.

ARGUMENT XIX.

GENERAL REMARKS: INCLUDING AN ILLUSTRATION OF THE MASONIC LECTURES; A PARTICULAR DESCRIPTION OF THE ANCIENT CEREMONIES; AND THE CHARGES USED IN THE DIFFERENT DEGREES.

MASONRY is an art useful and extensive. In every art there is a mystery, which requires a progress of study and application to arrive at any degree of perfection. Without much instruction, and more exercise, no man can be skilful in any art; in like manner, without an assiduous application to the various subjects treated in the different Arguments of Masonry, no person can be sufficiently acquainted with its true value.

From this remark it must not be inferred that persons who labour under the disadvantage of a confined education, or whose sphere of life requires assiduous attention to business or useful employments, are to be discouraged in their endeavours to gain a knowledge of Masonry. To qualify an individual to enjoy the benefits of the society at large, or to partake of its privileges, it is not absolutely necessary that he should be acquainted with all the intricate parts of the science. These are only intended for persons who may have leisure and opportunity to indulge such pursuits.

Some men may be more able than others, some

more eminent, some more useful; but all, in their different spheres, may prove advantageous to the community; and our necessities, as well as our consciences, bind us to love one another. To those, however, whose early years have been dedicated to literary pursuits, or whose circumstances and situation in life render them independent, the offices of the lodge ought to be principally restricted. The industrious tradesman proves himself a valuable member of society, and worthy of every honour that we can confer: but the nature of every man's profession will not admit of that leisure which is necessary to qualify him to become an expert Mason, so as to discharge the official duties of a lodge with propriety. And it must be admitted, that those who accept of offices, and exercise authority in a lodge, ought to be men of superior prudence and genteel address, with all the advantages of a tranquil, well-cultivated mind, and retentive memory. All men are not blessed with the same powers, nor have they the same talents; all men, therefore, are not equally qualified to govern. But he who wishes to teach must submit to learn, and no one is qualified to support the higher offices of the lodge until he has previously discharged the duties of those that are subordinate, which require time and experience. All men may rise by gradation, and merit and industry are the first step to preferment. Masonry is wisely calculated to suit different ranks and degrees, as every one, according to his station and ability, may be employed and class with his equals. Founded upon the most

generous principles, no disquietude appears among the professors of the art; each class is happy in its particular association; and when the whole meet in general convention, arrogance and presumption appear not on the one hand, or diffidence and inability on the other; but all unite in the same plan, to promote that endearing happiness which constitutes the essence of civil society.

The Ceremony of Opening and Closing a Lodge.[1]

In all regular assemblies of men, convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some form. In every country of the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it is traced, and the refined improvements of modern times have not abolished it.

Ceremonies, simply considered, are insignificant, but their effects are sometimes important. When they impress awe and reverence on the mind, and engage attention, by external attraction, to solemn rites, they are interesting objects. These purposes are effected from judicious ceremonies, are regularly conducted, and properly arranged. On this ground, they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons. To begin well, is the

[1] In the old York system, as it is called, the Holy Bible was opened in the First Degree at Ruth ii.; in the Second Degree at Judges xii.; and in the Third at 1 Kings viii. Some alteration has since been adopted, which I am not at liberty to specify.—Dr. Oliver.

most likely means to end well; and it is justly remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end.

The ceremony of opening and closing a lodge with solemnity and decorum, is therefore universally adopted among Masons; and though the mode in some lodges may vary, still an uniformity in the general practice prevails in every lodge; and the variation, if any, is solely occasioned by a want of method, which a little application might easily remove.

To conduct this ceremony with propriety, ought to be the peculiar study of every Mason; especially of those who have the honour to rule in our assemblies. To persons thus dignified, every eye is directed for propriety of conduct and behaviour; and from them, our brethren less informed, will naturally expect to derive examples worthy of imitation.

From a share in this ceremony no Mason is exempt: it is a general concern, in which all must assist. This is the first request of the Master, and the prelude to business. No sooner has it been signified, than every officer repairs to his station, and the brethren rank according to their degrees. The intent of the meeting becomes the object of attention, and the mind is insensibly drawn from those indiscriminate subjects of conversation which are apt to intrude on our less serious moments.

Our care is first directed to the external avenues of the Lodge, and the proper officers, whose province

it is to discharge that duty, execute the trust with fidelity. By certain mystic forms, of no recent date, they intimate that we may safely proceed. To detect impostors among ourselves, an adherence to order in every part of the Masonic business is always preserved, and the Lodge is opened and closed in solemn form.

At opening the Lodge, two purposes are effected: the Master is reminded of the dignity of his character, and the brethren of the homage and veneration due from them in their sundry stations. These are not the only advantages resulting from a due observance of the ceremony: a reverential awe for the Deity is inculcated, and every eye is fixed on that object from whose radiant beams light only can be derived. Hence in this ceremony we are taught to adore the God of Heaven, and to supplicate His protection on our well-meant endeavours. Thus the Master assumes his government in due form, and under him his Wardens, who accept their trust after the customary salutations, as disciples of one general patron. After which the brethren, with one accord, unite in duty and respect, and the ceremony concludes.

At closing the Lodge, a similar form takes place. Here the less important duties of Masonry are not passed over unobserved. The necessary degree of subordination which takes place in the government of a lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life, and His blessing invoked in behalf of the whole fraternity. Each brother faithfully locks

up the treasure which he has received in his own repository;[2] and, pleased with his reward, retires to enjoy and disseminate, among the private circle of his friends, the fruits of his labour and industry in the Lodge.

These are faint outlines of a ceremony which universally prevails among Masons in every country, and distinguishes all their meetings. Hence it is arranged as a general section in every degree, and takes the lead in all our illustrations.

A Prayer used at opening the Lodge.

May the favour of Heaven be upon this meeting! and as it is happily begun, may it be conducted with order, and closed with harmony! Amen.

A Prayer used at closing the Lodge.

May the blessing of Heaven rest upon us, and all regular Lodges! may brotherly love prevail, and every moral and social virtue cement us! Amen.

Charges and Regulations for the Conduct and Behaviour of Masons.

A rehearsal of the ancient charges properly succeeds the opening, and precedes the closing of a lodge. This was the constant practice of our ancient brethren, and ought never to be neglected in our regular assemblies. A recapitulation of our duty in the Lodge cannot be disagreeable in this place.

[2] Fidei propria sedes in dexterâ manu credebatur, ideo interdum duabus junctis manibus fingebatur, interdum duabus imagunculis dexteram dexteræ jungentibus, quamobrem apud veteres dexterâ tanquam res sacra credebatur.—Dr. Oliver.

ANCIENT CHARGES, TO BE REHEARSED AT OPENING THE LODGE.

On the Management of the Craft in Working.

Masons employ themselves diligently in their sundry vocations, live creditably, and conform with cheerfulness to the government of the country in which they reside.

The most expert craftsman is chosen or appointed Master of the work, and is duly honoured in that character by those over whom he presides.

The Master, knowing himself qualified, undertakes the government of the Lodge, and truly dispenses his rewards according to merit.

A craftsman who is appointed Warden of the work under the Master, is true to the Master and fellows, carefully oversees the work, and the brethren obey him.

The Master, Wardens, and brethren are just and faithful, and carefully finish the work they begin, whether it be in the first or second degree; but never put that work to the first which has been appropriated to the second degree.

Neither envy nor censure is discovered among Masons. No brother is supplanted or put out of his work, if he be capable to finish it; nor can any one, with equal advantage to the Master, finish the work begun by another.

All employed in Masonry meekly receive their rewards, and use no disobliging name. Brother or fellow are the appellations they bestow on each other. They behave courteously within and without the Lodge, and never desert the Master till the work is finished.

Laws for the Government of the Lodge; to be rehearsed at opening the Lodge.

You are to salute one another in a courteous manner, agreeably to the forms established among Masons; you are freely to give such mutual instructions as shall be thought necessary or expedient, not being overseen or overheard, without encroaching upon each other, or derogating from that respect which is due to a gentleman were he not a Mason; for though, as Masons, we rank as brethren on a level, yet Masonry deprives no man of the honour due to his rank or character, but rather adds to it, especially if he has deserved well of the fraternity, who alway srender honour to whom it is due, and avoid ill-manners.

No private committees are to be allowed, or separate conversations encouraged; the Master or Wardens are not to be interrupted, or any brother who is speaking to the Master: but due decorum must be observed, and a proper respect paid to the Master and presiding officers.

These laws are to be strictly enforced, that harmony may be preserved, and the business of the Lodge carried on with order and regularity. Amen, so mote it be!

Charge on the Behaviour of Masons. To be rehearsed at closing the Lodge.

When the Lodge is closed, you are to indulge yourselves with innocent mirth, and carefully to avoid excess. You are not to compel any brother to act contrary to his inclination, or give offence by word or deed, but enjoy a free and easy conversation.

You are to avoid immoral or obscene discourse, and at all times support with propriety the dignity of your character.

You are to be cautious in your words and carriage, that the most penetrating stranger may not discover or find out what is not proper to be intimated; and, if necessary, you are to waive a discourse, and manage it prudently, for the honour of the fraternity.

At home, and in your several neighbourhoods, you are to behave as wise and moral men. You are never to communicate to your families, friends, or acquaintance, the private transactions of our different assemblies; but upon every occasion to consult your own honour, and the reputation of the fraternity at large.

You are to study the preservation of health, by avoiding irregularity and intemperance, that your families may not be neglected and injured, or yourselves disabled from attending to your necessary employments in life.

If a stranger apply in the character of a Mason, you are cautiously to examine him in such a method as prudence may direct, and agreeably to the forms established among Masons; that you may not be imposed upon by an ignorant or false pretender, whom you are to reject with contempt, and beware of giving him any secret hints of knowledge. But if you discover him to be a true and genuine brother, you are to respect him; if he be in want, you are without prejudice to relieve him, or direct him how he may be relieved; you are to employ him, or

recommend him to employment; however, you are never charged to do beyond your ability, only to prefer a poor Mason, who is a good man and true, before any other person in the same circumstances.

Finally, these rules you are always to observe and enforce, and also the duties which have been communicated in the Argument; cultivating brotherly love, the foundation and cape-stone, the cement and glory of this ancient fraternity; avoiding upon every occasion, wrangling and quarrelling, slandering and backbiting; not permitting others to slander honest brethren, but defending their characters, and doing them good offices, as far as may be consistent with your honour and safety, but not farther. Hence, all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. Amen, so mote it be!

ARGUMENT XX.

ARGUMENT ON THE FIRST MASONIC LECTURE GIVEN IN A LODGE. THE DECLARATION TO BE ASSENTED TO. A PRAYER USED AT INITIATION. CHARGE AT INITIATION INTO THE FIRST DEGREE.

HAVING illustrated the ceremony of opening and closing a lodge, and inserted the charges and prayers usually rehearsed in our regular assemblies on those occasions, we shall now enter on a disquisition of the different sections of the arguments appropriated to the three degrees of Masonry,[1] giving a brief

[1] Have the three degrees of Masonry any hidden reference to the three heavens mentioned by St. Paul,* and the three degrees of blessedness conferred on the human soul?—1. Some shall shine as the stars; 2. Others as the brightness of the firmament;† 3. And others as the sun, for ever and ever.—The moon and stars are symbols of the first degree; the clear firmament, represented by the spherical balls placed on the two pillars, of the second; and the sun, figurative of the light of revelation and the resurrection from the dead, of the third. It may be also remarked, although merely as a coincidence, without assuming any typical reference, that our holy religion mentions also three states of punishment, viz.:—1. Beaten with few stripes; 2. Beaten with many stripes;‡ 3. The punishment of the lake that burneth with brimstone and fire.§—DR. OLIVER.

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* 2 Cor. xii. 2.
† Dan. xii. 3.
‡ Luke xii. 47, 48.
§ Rev. xxi. 8.

summary of the whole, and annexing to every remark the particulars to which the section alludes. By these means the industrious Mason will be the better instructed in the regular arrangement of the sections in each Argument, and be enabled with more ease to acquire a knowledge of the art.

The first Argument is divided into sections, and each section into clauses. In this Argument virtue is painted in the most beautiful colours, and the duties of morality are strictly enforced. In it we are taught such useful lessons as prepare the mind for a regular advancement in the principles of knowledge and philosophy, and these are imprinted on the memory by lively and sensible images, to influence our conduct in the proper discharge of the duties of social life.

The first section of this Argument is suited to all capacities, and ought to be known by every person who wishes to rank as a Mason. It consists of general heads, which, though short and simple, carry weight with them. They not only serve as marks of distinction, but communicate useful and interesting knowledge when they are duly investigated. They qualify us to try and examine the rights of others in relation with our privileges, while they prove ourselves; and as they induce us to inquire more minutely into other particulars of greater importance, they serve as an introduction to subjects which are more amply explained in the following sections.

As we can annex to this remark no other explanation consistent with the rules of Masonry, we must

refer the more inquisitive to our regular assemblies for further instruction.[2]

The second section makes us acquainted with the peculiar forms and ceremonies at the initiation of candidates into Masonry, and convinces us, beyond the power of contradiction, of the propriety of our rites, while it demonstrates to the most sceptical and hesitating mind their excellence and utility.

The following particulars relative to that ceremony may be here introduced with propriety.

A Declaration to be assented to by every Candidate in an adjoining apartment, previous to Initiation.

"Do you seriously declare, upon your honour, before these gentlemen, that unbiassed by your friends against your own inclinations, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?"—"I do."

"Do you seriously declare, upon your honour, before these gentlemen, that you are solely prompted

[2] Here I would call the attention of the brethren to the three points of entrance, which are said to include the whole ceremony of initiation, as embracing preparation, admission, and O. B. On this point our lectures are evidently imperfect, because the ceremony embraces several points which are not included in the general definition. For instance, it comprehends opening and closing, a trust, an investment, and a peculiar place for the candidate. I prefer that passage in the old lecture which gives twelve original points, constituting the basis of the system, and without which no person ever was, or can be, legally and essentially received into the order. And it is quite true that every person who is made a Mason must go through all these twelve forms and ceremonies, not only in the first, but in every subsequent degree.—Dr. Oliver.

to solicit an initiation into the privileges of Masonry by a favourable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?"—"I do."

"Do you seriously declare, upon your honour, before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the fraternity?"—"I do."

The candidate is then proposed in open lodge as follows:—

"*R. W. Master and Brethren,*

"At the request of Mr. A. B. [mentioning his profession and residence], I propose him in form as a proper candidate for the mysteries of Masonry; I recommend him as worthy to partake the privileges of the fraternity; and in consequence of a declaration of his intentions, voluntarily made and properly attested, I believe he will cheerfully conform to the rules of the order."

A Prayer used at Initiation.

"Vouchsafe Thine aid, Almighty Father and Supreme Governor of the Universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us! Endue him with a competence of Thy divine wisdom, that by the secrets of this our art he may be better enabled to display the beauties of godliness, to the honour of Thy holy name! So mote it be."

It is a duty incumbent on every Master of a lodge, before the ceremony of initiation takes place, to inform the candidate of the purpose and design of the institution;[3] to explain the nature of his solemn engagements; and, in a manner peculiar to Masons alone, to require his cheerful acquiescence to the duties of morality and virtue, and all the sacred tenets of the order.

The third section, by the reciprocal communication of our marks of distinction, proves us to be regular members of the order; and inculcates those necessary and instructive duties which at once dignify our characters in the double capacity of men and Masons.

We cannot better illustrate this section than by inserting the following

Charge at Initiation into the First Degree.

"Brother,—As you are now introduced into the first principles of our order, it is my duty to congratulate you on being accepted a member of an ancient and honourable society: ancient, as having subsisted from time immemorial, and honourable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were more excellent rules and useful maxims laid down, than are inculcated on all persons at their initiation into our

[3] In France, aussitôt que le récipiendaire entre dans la chambre de réception, on jette de la poudre ou de la poix-résine, dont inflammation fait toujours un certain effet.

mysteries. Monarchs, in every age, have been encouragers and promoters of our art, and have never deemed it derogatory from their dignities, to level themselves with the fraternity, to extend its privileges, and to patronize its assemblies.

"As a Mason, you are to study the moral law, as contained in the sacred code; to consider it as the unerring standard of truth and justice, and to regulate your life and actions by its divine precepts.

"The three great moral duties—to God, your neighbour, and yourself, you are strictly to observe. To God, by never mentioning His name but with that awe and reverence which is due from a creature; to implore His aid in your laudable undertakings, and to esteem and worship Him as the chief good. To your neighbour, by acting upon the square, and considering him equally entitled, with yourself, to share the blessings of Providence, rendering unto him those favours which, in a similar situation, you would expect to receive from him. And to yourself, by avoiding irregularity and intemperance, which might impair your faculties, and debase the dignity of your profession.

"In the State, you are to be a quiet and peaceable subject, true to your sovereign, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government under which you live, yielding obedience to the laws which afford you protection, and never forgetting the attachment you owe to the country where you first drew breath.

"In your outward demeanour you are to avoid censure or reproach, and beware of all who may artfully endeavour to insinuate themselves into your esteem, with a view to betray your virtuous resolutions, or to make you swerve from the principles of the institution. Let not interest, favour, or prejudice bias your integrity, or influence you to be guilty of a dishonourable action, but let your conduct and behaviour be regular and uniform, and your deportment suitable to the dignity of the profession.

"Above all, practise benevolence and charity; for by these virtues Masons have been distinguished in every age and country. The inconceivable pleasure of contributing towards the relief of our fellow-creatures is truly experienced by persons of a humane disposition, who are naturally excited by sympathy to extend their aid to alleviate the miseries of others. This encourages the generous Mason to distribute his bounty with cheerfulness: supposing himself in the situation of the unhappy being he relieves, as he would wish to be relieved, were he himself in similar distress.

"The constitutions of the order ought next to engage your attention. These contain the history of Masonry from the earliest periods, with an account of illustrious characters who have enriched the arts in various countries, and the laws and charges by which the brethren have been long governed.

"A punctual attendance on our assemblies I am earnestly to enjoin, especially on the duties of the lodge in which you are enrolled a member. Here, and in all other regular meetings of the fraternity,

you are to behave with order and decorum, that harmony may be preserved, and the business of Masonry properly conducted. The rules of moral propriety and behaviour you are not to violate; you are to use no unbecoming language, in derogation of the name of God, or toward the corruption of good manners: you are not to introduce or maintain any dispute about religion or politics; or behave irreverently while the Lodge is engaged in what is serious and important; but you are to pay a proper deference and respect to the Master and presiding officers, and diligently apply to the practice of the art, that you may sooner become a proficient therein, as well for your own credit, as the honour of the Lodge in which you have been received.

"But although your frequent appearance at our regular meetings is earnestly solicited, Masonry is not intended to interfere with your necessary avocations in life, as these are on no account to be neglected: neither are you to suffer your zeal for the institution, however laudable, to lead you into argument with those who may ridicule it, but rather extend your pity towards all who, through ignorance, contemn what they never had an opportunity to appreciate. At leisure hours, study the liberal arts and sciences, and improve in Masonic disquisitions, by the conversation of well-informed brethren, who will be as ready to give as you can be to receive instruction.

"Finally, keep sacred and inviolable those mysteries of the order which are to distinguish you from

the rest of the community, and maintain your own respect among the fraternity. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him unless you are convinced he will conform to our rules, that the honour and reputation of the institution may be firmly established, and the world at large convinced of its benign influence.

"From the attention you have paid to the recital of these charges, we are led to hope that you will form a proper estimate of the value of Freemasonry, and imprint on your mind the dictates of truth, honour, and virtue."

The fourth section rationally accounts for the origin of hieroglyphical instruction, and points out the advantages which accompany a faithful observance of our duty: it illustrates, at the same time, certain particulars, our ignorance of which might lead us into error, and which, as Masons, we are indispensably bound to know.

To make daily progress in the art, is a constant duty, and expressly required by our general laws. What end can be more noble than the pursuit of virtue? what motive more alluring than the practice of justice? or what instruction more beneficial than an accurate elucidation of those symbols which tend to embellish and adorn the mind? Everything that strikes the eye more immediately engages the attention, and imprints on the memory serious and solemn truths. Hence Masons have universally adopted the plan of inculcating the

tenets of their order by typical figures and allegorical emblems, to prevent their mysteries from descending to the familiar notice of inattentive and unprepared novices, from whom they might not receive due veneration.

It is well known that the usages and customs of Masons have ever corresponded with those of the ancient Egyptians, to which they bear a near affinity. These philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their Magi alone, who were bound by oath not to reveal them. Pythagoras seems to have established his system on a similar plan, and many orders of a more recent date have copied the example. Masonry, however, is not only the most ancient, but the most moral institution that ever existed: every character, figure, and emblem, depicted in a Lodge, has a moral tendency, and tends to inculcate the practice of virtue.

The fifth section explains the nature and principles of our institution, and teaches us to discharge with propriety the duties of the different departments which we are to sustain in the government of a Lodge. Here, too, our ornaments are displayed, our jewels and furniture specified, and a proper attention is paid to our ancient and venerable patrons.

To explain the subject of this section, and to assist the industrious Mason to acquire it, we recom-

mend a punctual attendance on the duties of a Lodge, and a diligent application to the truths there demonstrated.

The sixth section, though the last in rank, is not the least considerable in importance. It strengthens those which precede, and enforces, in the most engaging manner, a due regard to character and behaviour, in public, as well as in private life—in the Lodge, as well as in the general commerce of the society.

This section forcibly inculcates the most instructive lessons. "Brotherly love, relief, and truth," are themes on which we expatiate, while the cardinal virtues claim our attention. By the exercise of "brotherly love" we are taught to regard the whole human species as one family—the high and low, the rich and poor; who, as children of one Almighty Parent, and inhabitants of the same world, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion, conciliates true friendship among those who might otherwise have remained unknown at a distance. "Relief" is the next tenet of our profession. To relieve the distressed is a duty incumbent on all men, chiefly on Masons, who are united by an indissoluble bond of sincere affection. To soothe calamity, to alleviate misfortune, to compassionate misery, and to restore peace to the troubled mind, is the grand aim of the true Mason. On this basis he establishes his friendships and forms his connections. "Truth" is a divine attribute, and the foundation of every virtue. To be good men and

true is the first lesson we are taught. On this theme we contemplate, and by its dictates endeavour to regulate our conduct. Influenced by this principle, hypocrisy and deceit are unknown; sincerity and plain dealing distinguishes us, while the heart and the tongue join in promoting each other's welfare and rejoicing in each other's prosperity.

To this illustration succeeds an explanation of "temperance, fortitude, prudence, and justice." By temperance we are taught to govern the passions and check unruly desires. The health of the body and the dignity of the species are equally concerned in a faithful observance of it. By "fortitude" we are taught to resist temptation, and encounter danger with spirit and resolution. This virtue is equally distant from rashness and cowardice, and he who possesses it is seldom shaken, and never overthrown by the storms that surround him. "By prudence" we are instructed to regulate our conduct pursuant to the dictates of reason, and to judge and determine with propriety in the execution of everything that can tend to promote either our present or future well-being. On this virtue all others depend: it is therefore the chief jewel that can adorn the human character. "Justice," the boundary of right, constitutes the basis of civil society.

The explanation of these virtues is accompanied with some general observations on the equality observed among Masons. In a Lodge, no estrangement of behaviour is discovered. Influenced by one principle, an uniformity of opinion (useful in exigencies and pleasing in familiar life) universally

prevails, which strengthens all the ties of friendship, and equally promotes love and esteem. Masons are brethren by a double tie; and among brothers no invidious distinctions should exist. Government is always respected, and honour rendered to whom it is due. A king is reminded that, although a crown may adorn his head or a sceptre his hand, the blood in his veins is derived from the common parent of mankind, and no better than that of his meanest subject. The senator and the artist are alike taught that, equally with others, they are by nature exposed to infirmity and disease; that an unforeseen misfortune, or a disordered frame, may impair their faculties, and level them with the most ignorant of their species. This checks pride, and incites courtesy of behaviour. Men of inferior talents, such as are not placed by fortune in exalted stations, are instructed to regard their superiors with peculiar esteem, when, divested of pride, vanity, and external grandeur, they condescend, in "the badge of innocence and bond of friendship," to trace wisdom and follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility, and wisdom is the channel by which virtue is directed and conveyed. Wisdom and virtue alone mark distinction among Masons.

Such are the arrangements of the sections in the preceding Argument of Masonry, which, including the forms adopted at opening and closing a Lodge, comprehend the whole of the first degree. This plan has not only the advantage of regularity to recommend it, but the support of precedent and

authority, and the sanction and respect which flow from antiquity. The whole is a regular system of morality, conceived in a strain of interesting allegory, which readily unfolds its beauties to the candid and industrious inquirer.

ARGUMENT XXI.

SOLOMON'S INVOCATION, AND THE SEVEN LIBERAL ARTS AND SCIENCES, AS ILLUSTRATIVE OF THE SECOND MASONIC LECTURE.[1]

MASONRY is a progressive science, and divided into different classes or degrees, for a more regular advancement in the knowledge of its mysteries. According to the progress we make, we limit or extend our inquiries; and in proportion to our capacities, we attain to a less or greater degree of perfection.

Masonry includes almost every branch of polite learning. Under the veil of its mysteries is comprehended a regular system of science. Many of its illustrations may appear unimportant to the inconsiderate, but the man of more enlarged faculties will consider them in the highest degree useful and interesting. To please the accomplished scholar and ingenious artist, it is wisely planned; and in the investigation of its latent doctrines, the philosopher and mathematician may experience satisfaction and delight.

To understand the various subjects of which

[1] The whole of this argument is given, with merely a few verbal alterations, from Preston's "Illustrations of Masonry," pp. 38-55. —EDITOR.

Masonry treats, would transcend the powers of the brightest genius; still, however, some approach to perfection may be made, and the man of wisdom will not check the progress of his abilities, though the tasks he attempts may at first seem insurmountable. Perseverance and application will remove difficulty as it occurs; every step he advances, new pleasures will open to his view, and instruction of the noblest kind attends his researches. In the diligent pursuit of knowledge, great discoveries are made, when the intellectual faculties are employed in promoting the glory of God and the good of man.

Such is the tendency of every illustration in Masonry. Reverence for the Deity, and gratitude for the blessings of Heaven, are inculcated in every degree. This is the plan of our system, and the result of all our inquiries.

The first degree is intended to enforce the duties of morality, and imprint on the memory the noblest principles which can adorn the human mind. The second degree extends the same plan, and comprehends a more diffusive system of knowledge. Practice and theory qualify the industrious Mason to share the pleasures which an advancement in the art necessarily affords. Listening with attention to the wise opinions of experienced craftsmen on important subjects, his mind is gradually familiarized to useful instruction, and he is soon enabled to investigate truths of the utmost concern in the general transactions of life.

From this system proceeds a rational amusement; the mental powers are fully employed, and

the judgment is properly exercised. A spirit of emulation prevails, and every one vies who shall most excel in promoting the valuable rules of the institution.

The first section of the second degree elucidates the mode of introduction into this class, and instructs the diligent craftsman how to proceed in the proper arrangement of the ceremonies, which enables him to judge of their importance, and convinces him of the necessity of adhering to the established usages of the order. Here he is entrusted with particular tests, to prove his title to the privileges of this degree, and satisfactory reasons are given for their origin. Many duties which cement in the firmest union well-informed brethren, are illustrated, and an opportunity is given to make such advances in Masonry as will reward the industry and distinguish the abilities of able craftsmen.

This section recapitulates the ceremony of initiation, and contains many important particulars with which no officers of a lodge should be unacquainted.

Charge at Initiation into the Second Degree.

"BROTHER,—Being advanced to the second degree, we congratulate you on your preferment. The internal, and not the external qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social virtue.

"It is unnecessary to recapitulate the duties which as a Mason you are bound to discharge, or enlarge on the necessity of a strict adherence to them, as your own understanding must have appreciated their

value. It may be sufficient to observe, that your past behaviour and regular deportment have merited the honour which we have conferred; and in your new character, it is expected that you will conform to the principles of the order, and steadily persevere in the practice of every commendable virtue.

"The study of the liberal arts, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of geometry, which is established as the basis of our art. Geometry, in the manner in which we make use of it in Masonry, being of a divine and moral tendency, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

"As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies; you are to preserve our ancient usages and customs sacred and inviolable; and you are to induce others, by your example, to hold them in veneration.

"The laws and regulations of the order you are strenuously to support and maintain. You are not to palliate or aggravate the offences of your brethren, but in the decision of every trespass against our rules, judge with candour, admonish with friendship, and reprehend with justice.

"As a craftsman, in our private assemblies you may offer your sentiments and opinions on such subjects as are regularly introduced in the lecture. By this privilege you may improve your intellectual

powers, qualify yourself to become a useful member of the society, and, like a skilful brother, strive to excel in everything that is good and great.

"All regular signs and summonses, given and received, you are duly to honour and punctually to obey, inasmuch as they consist with our professed principles. You are to supply the wants and relieve the necessities of your brethren to the utmost of your power and ability; and you are on no account to wrong them or see them wronged, but apprise them of approaching danger, and view their interest as inseparable from your own.

"Such is the nature of your engagements as a craftsman, and to these duties you are bound by the most sacred ties."

The second section of this degree presents ample matter for the man of genius. It cursorily specifies the particular classes of the order, and explains the requisite qualifications to preferment in each. In the explanation of our usages, many remarks are introduced, equally useful to the experienced artist and the sage moralist. The various operations of the mind are demonstrated, as far as they will admit of elucidation, and a fund of extensive science is explored throughout. Here we find employment for leisure hours, trace science from its original source, and, drawing the attention to the sum of perfection, contemplate with admiration the wonderful works of the Creator. Geometry is displayed with all its powers and properties; and, in the disquisition of this science, the mind is filled with pleasure and delight. Such is the latitude of

this section, that the most judicious may fail in an attempt to explain it, as the rational powers are exerted to their utmost stretch in illustrating the beauties of nature and demonstrating the more important truths of morality.

As the orders of architecture come under consideration in this section, a brief account of them may not be improper, although the subject has been fully enlarged upon already.

By order in architecture, is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole. Order in architecture may be traced from the first formation of society. When the rigour of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they erected beams of timber and laid others across, to support a covering. The bands which connected those timbers from top and bottom, are said to have suggested the idea of bases and capitals of pillars; and from this simple hint originally proceeded the more improved art of architecture.

The five orders having been already mentioned and explained in a particular manner, it will be sufficient in this place to refer the reader to the illustration of them already given.[2] A few general and appropriate observations will be superadded, to give due information to the Masonic student.

[2] See pp. 99-100.

The original orders of architecture attended to by Masons, are but three—the Doric, Ionic, and Corinthian. To these the Romans have added two—the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, and not to the Romans, we are indebted for what is great, judicious, and distinct in architecture.

These observations are intended to induce the industrious craftsman to pursue his researches into the rise and progress of architecture, by consulting the works of learned writers professedly upon the subject.

The third section of this degree has recourse to the origin of the institution, and views Masonry under two denominations:—Operative and Speculative. These are separately considered, and the principles on which both are founded, particularly explained. Their affinity is pointed out by allegorical figures and typical representations. Here the rise of our government, or division into classes, is examined; the dispositions of our rulers, supreme and subordinate, are traced; and reasons are assigned for the establishment of several of our present practices. The progress made in architecture,

particularly in the reign of Solomon, is peculiarly remarked; the number of artists employed in building the Temple of Jerusalem, and the privileges which they enjoyed, are specified;[3] the period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes, explained; the creation of the world is described, and many particulars recited, all of which have been carefully preserved among Masons, and transmitted from one age to another by oral tradition. In short, this section contains a store of valuable knowledge, founded on reason and sacred record,

[3] Ancient Masonic tradition informs us that the Speculative and Operative Masons who were employed at the building of the Temple, were arranged into nine classes, as follows :—

Degrees.	Presidents.	Number.	Daily Wages.
Super Excellent Masons.	Tito Zadok.	9	81 shekels.
Excellent Masons.	Hiram Abiff.	45	64 —
Grand Architects.	Adoniram.	12	49 —
Architects.	Hoabert.	24	36 —
Mark Masters.	Ghiblim.	600	25 —
Master Masons.	Mohabin.	1,000	16 —
Mark Men.	Stolkyn.	2,000	9 —
Fellow Crafts.	Hiram Abiff.	80,000	4 —
Entered Apprentices.	Adoniram.	30,000	1 —
	Total Number	113,690	

Besides the Ish Sabbal, or labourers, who were Canaanites. There were also employed about the building, in addition to the children of Israel, many Tyrians, Sidonians, and Egyptians, who were mostly Ghiblimites.

both entertaining and instructive. The whole operates powerfully in enforcing the veneration due to antiquity.

We can afford little assistance, by writing, to the industrious Mason in this section, as it can only be acquired by oral communication; for an explanation, however, of the connection between Operative and Speculative Masonry, we refer him to the fourth section.

As many of the particulars in this section have a reference to the Temple of Jerusalem, we shall here insert the invocation of Solomon at the dedication of that edifice.

INVOCATION.

"And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands, saying: O Lord God, there is no God like unto thee, in heaven above, or in the earth beneath; who keepest covenant and showest mercy unto thy servants; who walk before thee with all their hearts. Let thy word be verified, which thou hast spoken unto David my father. Let all the people of the earth know, that the Lord is God, and that there is none else. Let all the people of the earth know thy name, and fear thee. Let all the people of the earth know, that I have built this house, and consecrated it to thy name. But will God, indeed, dwell upon the earth? Behold, the heaven, and heaven of heavens cannot contain thee; how much less this house, which I have built! yet, have respect unto my prayer, and

to my supplication, and hearken unto my cry: may thine eyes be open towards this house, by day and by night; even towards the place of which Thou hast said, My name shall be there! And when Thy servant, and Thy people of Israel, shall pray toward this house, hearken to their supplication; hear Thou them in heaven, Thy dwelling-place; and when Thou hearest, forgive!

"And the Lord answered, and said, I have hallowed the house which thou hast built, to put My name there for ever; and mine eyes and mine heart shall be there perpetually.

"And all the people answered and said, The Lord is gracious, and His mercy endureth for ever."[4]

The fourth and last section of this degree is no less replete with useful instruction. Circumstances of great importance to the fraternity are here particularized, and many traditional tenets and customs confirmed by sacred and profane record. The celestial and terrestrial globes are considered with a minute accuracy; and here the accomplished gentleman might display his talents to advantage, in the elucidation of the sciences, which are classed in a regular arrangement. The stimulus to preferment, and the mode of rewarding merit, are pointed out; the marks of distinction which were conferred

[4] See 1 Kings viii. 22 and *sqq.*; 2 Chron. vi. 12 and *sqq.* Although Dr. Ashe has not quoted this "Invocation" exactly according to the words of the authorized version of the Holy Scriptures, it has been deemed better to let the text remain as he has given it.—EDITOR.

on our ancient brethren as the reward of excellence, explained; and the duties, as well as privileges, of the first branch of their male offspring defined. This section also contains many curious observations on the validity of our forms, and concludes with the most powerful incentives to the practice of piety and virtue.

As the seven liberal arts and sciences are illustrated in this section, it may not be improper to give a short explanation of them.

Grammar teaches the proper arrangement of words, according to the idiom or dialect of any particular people; and that excellency of pronunciation, which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety, but with all the advantages of force and elegance; wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud.

Logic teaches us to guide our reason discretionally in the general knowledge of things, and to direct our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing; which are naturally led on from one gradation to another, till the point in question is finally determined.

Arithmetic teaches the powers and properties of numbers, which are variously effected, by letters, tables, and figures. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to others is already known.

Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered. By this science the architect is enabled to construct his plans; the general to arrange the ranks of his army, the engineer to mark out ground for encampments; the geographer to give us the dimensions of the world, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces; and by it the astronomer is enabled to make his observations, and fix the duration of times and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of mathematics.

Music teaches the art of forming concords, so as to compose delightful harmony, by a proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a science, with respect to tones, and the intervals of sound only. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

Astronomy is that art by which we are taught to study the wonderful works of the Almighty Creator in the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the

periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the primary law of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole of creation trace the glorious Author by His works.

The doctrine of the spheres is included in the science of Astronomy, and particularly in this section.

The globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other important particulars. The sphere, with the parts of the earth delineated on its surface, is called the terrestrial globe; and that with the constellations, and other heavenly bodies, the celestial globe. Their principal use, beside serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation of the earth round its own axis. They are the noblest instruments for giving the most distinct idea of any problem or proposition, as well as for enabling us to solve it. Contemplating these bodies, we are inspired with a due reverence for the Deity and His works, and are induced to apply with diligence and attention to Astronomy, Geography, Navigation, and the arts dependent on them, by which society has been so much benefited.

These are the sections of the second lecture, which, with the ceremony used at opening and closing the lodge, comprehend the whole of the second degree of Masonry. Besides a complete theory of philosophy and physics, this lecture contains a regular system of science, demonstrated on the clearest principles, and established on the firmest foundation.

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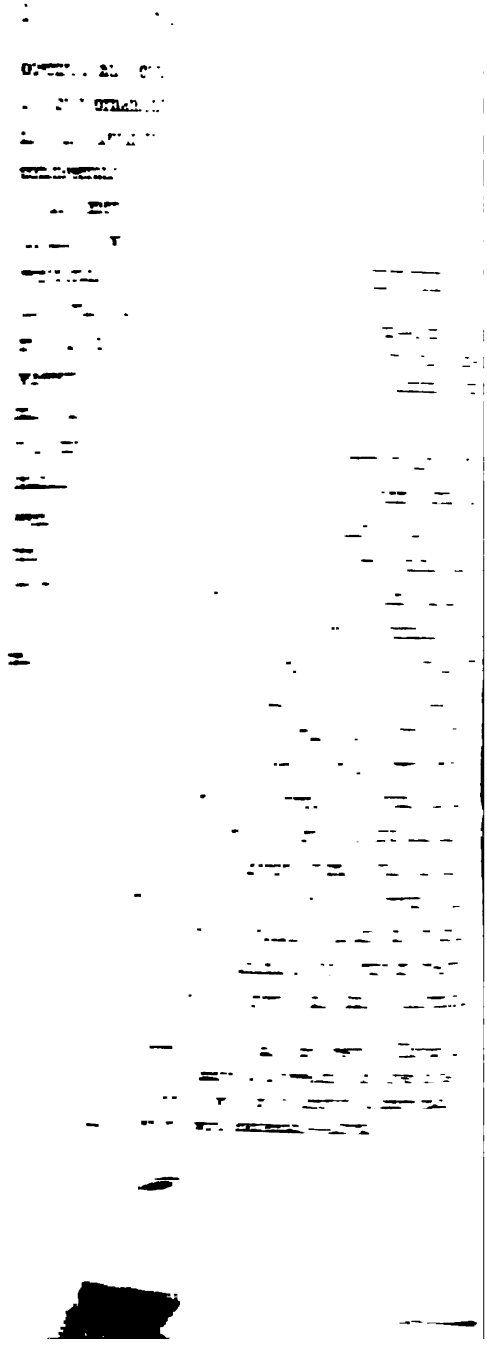


which expert and ingenious craftsmen only can supply, whose judgment has been matured by years and experience. To a complete knowledge of this lecture few attain; but it is an infallible truth that he who acquires by merit the mark of pre-eminence which this degree affords, receives a reward which amply compensates all his diligence and assiduity.

From this class the rulers of the craft are selected; as it is only from those who are capable of giving instruction that we can properly expect to receive it.

The First Section.

The ceremony of initiation into the Third Degree is particularly specified in this branch of the lecture, and many useful instructions are given.

Such is the importance of this section, that we may safely declare, that the person who is unacquainted with it is ill-qualified to act as a ruler or governor of the work of Masonry.

Prayer at Initiation into the Third Degree.

"O Lord, direct us to know and serve Thee aright! prosper our laudable undertakings! and grant that, as we increase in knowledge, we may improve in virtue, and still further promote Thy honour and glory! Amen."

Charge at Initiation into the Third Degree.

"BROTHER,—Your zeal for our institution, the progress you have made in our art, and your conformity to our regulations, have pointed you out as a proper object of favour and esteem.

"In the character of a Master Mason, you are henceforth to correct the errors and irregularities of uninformed brethren, and guard them against a breach of fidelity. To improve the morals and manners of men in society must be your constant care, and with this view you are to recommend to your inferiors obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are to inculcate; and, by the regularity of your behaviour, to afford the best example for the conduct of others. The ancient landmarks of our Order, now intrusted to your care, you are to preserve sacred and inviolable; and never suffer an infringement of our rites, or countenance a deviation from our established usages and customs.

"Duty, honour, and gratitude now bind you to be faithful to every trust, to support with becoming dignity your new character, and to enforce, by example and precept, the tenets of our system. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have once represented. Thus your exemplary conduct must convince the world that merit is the title to our privileges, and that on you our favours have not been undeservedly bestowed."

The second section is an introduction to the proceedings of a chapter of Master Masons, and illustrates several points well known to experienced craftsmen. It investigates, in the ceremony of

opening a chapter, the most important circumstances in the two preceding degrees.

The third section commences the historical traditions of the Order, which are chiefly collected from sacred record, and other authentic documents.[2]

The fourth section further illustrates the historical traditions of the Order, and presents to view a finished picture of the utmost consequence to the fraternity.

The fifth section continues the explanation of the historical traditions of the Order.

The sixth section concludes the historical traditions of the Order.

The seventh section illustrates the hieroglyphic emblems restricted to the third degree, and incul-

[2] Our transatlantic brethren have several degrees formed out of these traditions, which are called Ineffable; one of which is thus described by Webb:—"The lodge is spread with black. The Master represents Solomon coming to the temple to elect seven experts. He is styled Most Powerful. There is only one warden, who is called Adoniram, after him who had the inspection of the workmanship done at Mount Libanus. Solomon holds a sceptre in his hand, standing in the east before a triangular altar, upon which is a crown, and some olive and laurel leaves. Adoniram stands in the west. The first officer is decorated with a blue ribbon, from the right shoulder to the left hip, to which hangs a triangle. The second officer is decorated with a white ribbon bordered with black, in a triangular form, and an ivory key suspended therefrom, with a figure of Z upon it. All the other brethren are decorated in the same manner with white aprons and gloves; the strings of the apron black; the flap of the apron blue, with a golden eye upon it. The lodge is enlightened by 81 candles, distributed by 9 times 9."—Dr. Oliver.

cates many useful lessons, in order to extend knowledge and promote virtue.

This section is indispensably necessary to be understood by every Master of a lodge.

The eighth section treats of the government of the society, and the disposition of the rulers in different degrees. It is therefore generally rehearsed at installations.

The ninth section recites the qualifications of the rulers, and illustrates the ceremony of installation in the Grand Lodge as well as in private lodges.

The tenth section comprehends the ceremonies of constitution and consecration, with a variety of particulars explanatory of those ceremonies.

The eleventh section illustrates the ceremonies used at laying the foundation-stones of churches, chapels, palaces, hospitals, &c.; also the ceremonies observed at the dedication of lodges, and at the interment of Master Masons.

The twelfth section contains a recapitulation of the most essential points of the lectures in all the degrees, and corroborates the whole by infallible testimony.

Having thus given a general summary of the lectures restricted to the different degrees of Masonry, and made such remarks on each degree as may tend to illustrate the subjects treated, little further will be wanted to encourage the zealous Mason to persevere in his researches. He who has traced the art in a regular progress, from the commencement of the first to the conclusion of the third degree, according to the plan here laid down, will have

amassed an ample store of useful learning; he will reflect with pleasure on the good effects of his past diligence and attention, and by applying the whole to the general advantage of society, will secure to himself the veneration of Masons, and the approbation of all good men.

ARGUMENT XXIII.

ON THE ANCIENT CEREMONIES OF THE ORDER.—THE MANNER OF CONSTITUTING A LODGE.—CEREMONY OF CONSECRATION.—CEREMONY OF INSTALLATION.[1]

I SHALL now proceed to illustrate the ancient ceremonies of the Order, particularly those observed at the constitution and consecration of a lodge, and the installation of officers, with the usual charges delivered on those occasions. I shall likewise annex an explanation of the ceremonies used at laying the foundation-stones of public structures, at the dedication of public halls, and at funerals; and close this part of the treatise with the funeral service.

The Manner of Constituting a Lodge, including the Ceremony of Consecration, &c.

Any number of Master Masons, not under seven, resolved to form a new lodge, must apply, by petition, to the Grand Master, setting forth, "That they are regular Masons, and are at present, or have been, members of regular Lodges; that, having the prosperity of the fraternity at heart, they are willing to exert their best endeavours to promote and diffuse the general principles of Masonry; that,

[1] This argument is also taken from Preston's "Illustrations," pp. 58–75.—EDITOR.

for the conveniency of their respective dwellings, and other good reasons, they have agreed to form a new lodge, to be named ; that, in consequence of this resolution, they pray for a warrant of constitution to empower them to assemble as a regular Lodge, on the of every month, at ; and then and there to discharge the duties of Masonry in a regular and constitutional manner, according to the original forms of the Order and the laws of the Grand Lodge; that they have nominated and do recommend A. B. to be the first Master, and C. D. to be the first Senior Warden, and E. F. to be the first Junior Warden of the said lodge: that in case the prayer of the petition being granted, they promise strict conformity to every regular edict and command of the Grand Master, and to all the constitutional laws and regulations of the Grand Lodge."

This petition being signed by at least seven regular Masons, and recommended by the Masters of three regular Lodges adjacent to the place where the new Lodge is to be held, is delivered to the Grand Secretary; who, on presenting it to the Grand Master, or, in his absence, to the Deputy, and, on its being approved by him, grants a dispensation, authorizing the brethren specified in the petition to assemble as Masons for forty days, and until such time as a constitution can be granted by command of the Grand Lodge, or that authority be recalled.

In consequence of this dispensation, a Lodge is held at the place specified; and the transactions of

that Lodge being properly recorded, are valid for the time being, provided they are afterwards approved by the brethren convened at the time of constitution.

When the Grand Lodge has signified an approbation of the new Lodge, and the Grand Master is thoroughly satisfied of the truth of the allegations set forth in the petition, he appoints a day and hour for constituting and consecrating the new Lodge, and for installing its Master, Wardens, and officers.

If the Grand Master in person attend the ceremony, the Lodge is said to be constituted in ample form; if the Deputy Grand Master act as Grand Master, it is said to be constituted in due form; and if the Master of a private Lodge, it is said to be constituted in form.

Ceremony of Constitution.

On the day and hour appointed, the Grand Master and his officers, or the masters and officers of any private Lodge authorized by the Grand Lodge for that purpose, meet in a convenient room, and, when properly clothed, walk in procession to the Lodge-room, where the usual ceremonies being observed, the Lodge is opened by the Grand Master, or Master in the chair, in all the degrees of Masonry. After a short prayer, an ode in honour of Masonry is sung. The Grand Master, or Master in the chair, is then informed by the Grand Secretary, or his *locum tenens*, "That the brethren then present, being duly instructed in the mysteries of the art (naming them), desire to be formed into a

new lodge, under the Grand Master's patronage; that a dispensation has been granted to them for that purpose, and by virtue of that authority, they have assembled as regular Masons, and have duly recorded their transactions." The petition is read, as is also the dispensation, and the warrant or charter of constitution, granted in consequence of it. The minutes of the new lodge, while under dispensation, are read, and being approved, are declared to be regular, valid, and constitutional. The Grand Master, or Master in the chair, then takes the warrant in his hand, and requests the brethren of the new lodge publicly to signify their approbation or disapprobation of the persons nominated in the warrant to preside over them. This being signified accordingly, an anthem is sung, and an oration on the nature and design of Masonry is delivered.

The ceremony of consecration succeeds.

Ceremony of Consecration.

The Grand Master and his officers, accompanied by some dignified clergyman, having taken their stations, and the lodge, which is placed in the centre, being covered with white satin, the ceremony of consecration commences, all devoutly kneeling, and the preparatory prayer is rehearsed. The chaplain, or orator, produces his authority, and being properly assisted, proceeds to consecrate. Solemn music is introduced, while the necessary preparations are making. At length the lodge is uncovered,

and the first clause of the consecration prayer rehearsed, all devoutly kneeling. The response is made, *Glory to God on High.* Incense is scattered over the lodge, and the grand honours of Masonry are given. The grand invocation is then pronounced with the honours; after which the consecration prayer is concluded, and the response repeated as before, together with the honours. The lodge is again covered, and all rising up, solemn music is resumed, after which a blessing is given, and the response made as before, accompanied with the honours. An anthem is then sung, and the brethren of the new lodge advance according to rank, and offer homage to the Grand Master, when the consecration ends.

The above ceremony being finished, the Grand Master then advances to the pedestal, and constitutes the new lodge in the following manner:—

"In the exalted character to which the suffrages of my brethren have raised me, I invoke the Name of the Most High, to whom be glory and honour! May He be with you at your beginning, may He strengthen you in the principles of our Royal Art, may He prosper you with all success, and may your zealous pursuits redound to the good of the Craft! By the divine aid, I constitute and form you, my good brethren, into a lodge of Free and Accepted Masons; and from henceforth empower you to act as a regular lodge, constituted in conformity to the rites of our venerable Order, and the charges of our ancient fraternity. May God be with you!" Amen.

Flourish with drums and trumpets.[2]

The grand honours are given, and the ceremony of installation succeeds.

Ceremony of Installation.

The Grand Master asks his deputy, "Whether he has examined the Master nominated in the warrant, and found him well skilled in the noble science and the Royal Art?" The deputy answering in the affirmative, by the Grand Master's order, takes the candidate from among his fellows, and presents him at the pedestal, saying, "Most Worshipful Grand Master," or "Right Worshipful Grand Master [as it happens], I present my worthy brother A. B. to be installed Master of this new lodge. I find him to be of good morals, and of a great skill, true and trusty; and as he is a lover of the whole fraternity, wheresoever dispersed over the face of the earth, I doubt not that he will discharge his duty with fidelity."

The Grand Master orders a summary of the ancient charges and regulations to be read by the Grand Secretary, or Acting Secretary to the Master elect.[3]

The Grand Master then addresses the Master elect in the following manner:—"Do you submit to these charges, and promise to support these regulations as Masters have done in all ages before you?"

[2] This part of the ceremony is now universally dispensed with. —EDITOR.

[3] These ancient charges will be found at length in the "Book of Constitutions."—EDITOR.

The new Master having signified his cordial submission, is regularly installed, bound to his trust and invested with the badge of office by the Grand Master, who thus salutes him:—

"Brother A. B., in consequence of your cheerful conformity to the charges and regulations of the Order, I appoint you Master of this new lodge, not doubting of your care, skill, and capacity."

The warrant of constitution is then delivered over to the new Master; after which, the Holy Writings, the rule and line, the square and compasses, the Constitutions, the minute-book, the mallet, the trowel, the chisel, the moveable jewels, and all the insignia of the different officers, are separately presented to him, and charges suitable to each delivered. The new Master is then conducted by the Grand Stewards, amidst the acclamations of the brethren, to the Grand Master's left hand, where he returns his becoming acknowledgments; first to the Grand Master, and next to all the officers in order; after which he is saluted by the brethren in a grand chorus suitable to the occasion. The members of the new lodge advance in procession, pay due homage to the new Master, and signify their promise of subjection and obedience by the usual congratulations, in the different degrees of Masonry.

This ceremony being concluded, the Grand Master orders the new Master to enter immediately upon the exercise of his office, by appointing his Wardens. They are conducted to the pedestal, presented to the Grand Master, and installed by

the Grand Wardens; after which the new Master proceeds to invest them with the badges of their offices in the following manner:—

"Brother C. D., I appoint you Senior Warden of this lodge, and invest you with the ensign of your office. Your regular attendance on our stated meetings is essentially necessary; as in my absence you are to govern this lodge, and in my presence to assist me in the government of it. I firmly rely on your knowledge of the art, and attachment to the lodge, for the faithful discharge of the duties of this important trust."

"Brother E. F., I appoint you Junior Warden of this lodge, and invest you with the badge of your office. To you I entrust the examination of visitors and the introduction of candidates. Your regular and punctual attendance is particularly requested, and I have no doubt that you will faithfully execute the duty which you owe to your present appointment."

The new Master then addresses his Wardens as follows:—

"Brother Wardens, you are too expert in the principles of Masonry, to require more information in the duties of your respective offices: suffice it to mention, that I expect that what you have seen praiseworthy in others, you will carefully imitate; and what in them may have appeared defective, you will in yourselves amend. Good order and regularity you must endeavour to promote; and, by a due regard to the laws in your own conduct, enforce obedience to them from the other members."

The Wardens retire to their seats, and the Treasurer is invested. The Secretary is then called to the pedestal, and invested with the jewel of his office, upon which the new Master addresses them:—

"I appoint you, Brother G. H., Secretary of this lodge. It is your province to record the minutes, settle the accounts, and issue out the summons for our regular meetings. Your good inclinations to Masonry and the lodge will, I hope, induce you to discharge your office with fidelity, and by so doing, you will merit the esteem and applause of your brethren."

The Deacons are then named, and invested, upon which the new Master addresses them as follows:—

"Brothers I. K. and L. M., I appoint you Deacons of this lodge. It is your province to attend on the Master, and to assist the Wardens in the active duties of the lodge; such as in the reception of candidates into the different degrees of Masonry, and in the immediate practice of our rites. Those columns, as badges of your office, I entrust to your care, not doubting your vigilance and attention."

The Stewards are next called up, and invested; upon which the following charge is delivered to them by the new Master:—

"Brothers N. O. and P. Q., I appoint you Stewards of this lodge. The duties of your office are to introduce visitors, and see that they are properly accommodated; to collect subscriptions and other fees, and keep an exact account of the expenses of the lodge. Your regular and early

attendance will afford the best proof of your zeal and attachment."

The Master then appoints the Tyler, and delivers over to him the instrument of his office, with a short charge on the occasion; after which he addresses the members of the lodge at large, as follows:—

"BRETHREN,—Such is the nature of our constitution, that some must of necessity rule and teach, so others must, of course, learn to submit and obey. Humility in both is an essential duty. The brethren whom I have appointed to assist me in the government of this lodge, are too well acquainted with the principles of Masonry, and the rules of good manners, to extend the power with which they are entrusted; and you are too sensible of the propriety of their appointment, and of dispositions too generous to envy their preferment. From the knowledge I have of both officers and members, I trust we shall have but one aim—to please each other, and unite in the grand design of communicating happiness."

The Grand Master then gives the brethren joy of their officers, recommends harmony, and expresses a wish that the only contention in the lodge may be, a generous emulation to vie in cultivating the Royal Art and the moral virtues. The new lodge join in their salute, and the newly-installed Master returns thanks for the honour of the constitution.

The Grand Secretary then proclaims the new lodge three times, with the honours of Masonry; flourish with horns each time:[4] after which the Grand Master

[4] This is now invariably dispensed with.—EDITOR.

orders the lodge to be registered in the Grand Lodge books, and the Grand Secretary to notify the same to the regular lodges.

A song with a chorus, accompanied by the music, concludes the ceremony of constitution, when the lodge is closed with the usual solemnities in the different degrees, by the Grand Master and his officers, after which the procession is resumed to the apartment whence it set out.

This is the usual ceremony at the constitution of a new lodge, which the Grand Master may abridge or extend at pleasure; but the material points are on no account to be omitted.

ARGUMENT XXIV.[1]

THE CEREMONY OBSERVED AT LAYING THE FOUNDATION STONES OF PUBLIC STRUCTURES. THE CEREMONY OBSERVED AT THE DEDICATION OF A MASONS' HALL, &C. &C.

THIS ceremony is conducted by the Grand Master and his officers, assisted by the members of the Grand Lodge. No private member, or inferior officer of any private lodge, is admitted to join in this ceremony. Provincial Grand Masters are authorized to execute this trust in their several provinces, accompanied by their officers, and the Masters and Wardens of regular lodges under their jurisdiction. The chief magistrate, and other civil officers of the place where the building is to be erected, generally attend on the occasion. The ceremony is thus conducted.

At the time appointed, the Grand Lodge is convened at some convenient place, approved by the Grand Master. A band of martial music is provided, and the brethren appear in the insignia of the Order, elegantly dressed, with white gloves and aprons. The lodge is opened by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed, are read by

[1] The above argument is also chiefly taken from Preston's "Illustrations," pp. 75–80. The notes by Dr. Oliver are most appropriate, learned, and important, and should be carefully considered by every brother.—EDITOR.

the Grand Secretary. The necessary cautions are then given from the chair, and the lodge is adjourned: after which the procession sets out in the following order:—

Two Tylers, with drawn swords.
Music.
Brethren, not members of any lodge, two and two.
The Lodges according to their numbers;
Juniors going first.
Members of Grand Stewards' Lodge.
Officers of Grand Stewards' Lodge.
Architect, or Builder, with the plans.

Grand Steward. — A Cornucopia with corn, borne by the Master of a lodge. — Grand Steward.
Grand Steward. — Two Ewers with wine and oil, borne by Masters of lodges. — Grand Steward.

Grand Pursuivant.
Grand Organist.
Assistant Grand Director of Ceremonies.
Grand Director of Ceremonies.
Grand Superintendent of Works, with the plate bearing the inscription.
Past Grand Sword-bearers.
Past Grand Deacons.
Grand Secretary, with Book of Constitutions, on a cushion.
Past Grand Registrars.
Grand Registrar, with his bag.
Grand Treasurer bearing a phial containing the coins to be deposited in the stone.
Past Grand Wardens.
Past Provincial Grand Masters.
Provincial Grand Masters.
Past Deputy Grand Masters.
Visitors of distinction.
The Corinthian Light, borne by the Master of a lodge.
The Column of J. G. W. borne by the Master of a lodge.
The J. G. W. with the plumb and rule.
Grand Steward. Banner of the Grand Lodge. Grand Steward.
The Doric Light, borne by the Master of a lodge.

The Column of S. G. W. borne by the Master of a lodge.
The S. G. W. with the level.—The J. G. D.
Grand Steward. { The Grand Chaplain, bearing the Sacred Law on a cushion. } Grand Steward.
Deputy Grand Master, with square.
The Ionic Light borne by the Master of a lodge.
The Pro-Grand Master.
A Past Grand Master, or other brother of eminence, bearing the mallet.
Grand Steward. { The Standard of the Grand Master. } Grand Steward.
Grand Sword-bearer.
The Most Worshipful Grand Master.
The S. G. Deacon.
Two Grand Stewards.
Grand Tyler.

Having arrived within a proper distance of the spot, the procession halts, the brethren open to the right and left and face inwards, so as to leave room for the Grand Master to pass up the centre, he being preceded by his standard and sword-bearer, the Grand Officers and brethren following in succession from the rear, so as to invert the order of procession. The Grand Master having arrived at his station, on a platform, an ode is sung or music played (as previously arranged). The stone being prepared, and the plate with the proper inscription, the upper part of the stone is raised, by an engine, and the Grand Chaplain repeats a prayer. The inscription on the plate to be deposited in the stone will then be read, and the Grand Treasurer having, by the Grand Master's command, deposited on the plate various coins of the present reign, the cement is laid on the lower stone, and the upper one is let down slowly, solemn music playing. Being properly placed, the

Grand Master descends to the stone, proves that it is properly adjusted, by the plumb-rule, level, and square, which are successively delivered to him by the Junior Grand Warden, Senior Grand Warden, and Deputy Grand Master; after which, the architect or builder delivers to him the mallet, with which the Grand Master gives three knocks. The Grand Master then delivers to the architect or builder the several implements for his use. The plan and elevation of the building are presented by the Grand Superintendent of the Works to the Grand Master, for his inspection, who, having approved them, delivers them to the architect for his guidance. The Grand Master re-ascends the platform, music playing. An oration, suitable to the occasion, is delivered. Some money for the workmen is placed on the stone by the Grand Treasurer.

If the building be for a charitable institution, a voluntary subscription is made in aid of its funds.

The procession then returns to the place from which it set out, and the lodge is closed.

The Ceremony observed at the Dedication of a Masons' Hall.

On the day appointed for the celebration of the ceremony of dedication, the Grand Master and his officers, accompanied by all the brethren who are members of the Grand Lodge, meet in a convenient room adjoining to the place where the ceremony is to be performed, and the Grand Lodge is opened in ample form in all the degrees of Masonry. The order of procession is read by the Grand Secretary, and a general charge respecting propriety of beha-

viour given by the Deputy Grand Master. The lodge is then adjourned, and the procession formed as follows:—

Two Tylers with drawn swords.
Music.
Members of the Grand Lodge, two and two.
A Tyler, in his uniform.
Past Grand Stewards.
Grand Tyler.
Present Grand Stewards, with white rods.
Secretary of the Stewards' Lodge.
Wardens of the Stewards' Lodge.
Master of the Stewards' Lodge.
Choristers.
One Brother carrying a gold pitcher, containing corn.
Two Brethren with silver Pitchers, containing wine and oil.
Four Tylers, carrying the Lodge, covered with white satin.
Architect with the plans.
Grand Secretary, with his Book of Constitutions.
Grand Registrar, with his bag.
Grand Treasurer, with his staff.
Bible, Square, and Compasses, on a crimson velvet cushion,
carried by the Master of a lodge, supported by
Two Stewards.
Grand Chaplain.
Provincial Grand Masters.
Past Grand Wardens.
Past Deputy Grand Masters.
Past Grand Masters.
Chief Magistrate of the place.
Two large lights.
Grand Wardens.
One large light.
Deputy Grand Master.
Constitutions carried by the Master of the oldest lodge.
Grand Sword-bearer, with sword of state.
Grand Master.
Two Stewards, with wands.
Grand Tyler.

The ladies who attend are introduced, and the musicians repair to their station. On the procession reaching the Grand Master's chair, the Grand Officers are separately proclaimed, according to rank, as they arrive at that station; and on the Grand Master's being proclaimed, the music strikes up and continues during the procession three times round the hall. The lodge is then placed in the centre, on a crimson velvet couch; and the Grand Master having taken the chair, under a canopy of state, the Masters and Wardens of the lodge repair to the places which have been previously prepared for their reception: the three lights, and the gold and silver pitchers, with the corn, wine, and oil, are placed on the lodge, at the head of which stands the pedestal, on which is placed a crimson velvet cushion, with the Bible open, the square and compasses being laid thereon, and the Constitutional roll. An anthem is then sung, and an exordium on Masonry is given; after which the architect addresses the Grand Master in an elegant speech, returns thanks for the honour conferred upon him, and surrenders up the plans and implements which had been entrusted to his care at laying the foundation-stone. The Grand Master expresses his approbation at the architect's conduct, an ode in honour of Masonry is sung, accompanied by the band, and the ladies retire, with such of the musicians as are not Masons.

The lodge is then tiled, and the business of Masonry resumed. The Grand Secretary informs the Grand Master, that it is the design of the

fraternity to have the hall dedicated to Masonry; upon which he orders the Grand Officers to assist in the ceremony, during which the organ continues playing solemn music, excepting only at the intervals of dedication. The lodge being uncovered, the first procession is made round it, and the Grand Master having reached the East, the organ is silent, and he proclaims the hall duly dedicated to Masonry in the name of the Great Jehovah, to whom be all honour and glory; upon which the Chaplain strews corn over the lodge. The organ plays, and the second procession is made round the lodge, when, on the Grand Master's arrival at the East, the organ is silent, and he declares the hall dedicated to Universal Benevolence; on which the Chaplain sprinkles wine on the lodge. The organ plays, and the third procession is made round the lodge, when, on the Grand Master having reached the East, the music is silent, and the hall is dedicated to Virtue: upon which the Chaplain dips his fingers in the oil, and sprinkles it over the lodge; and at each dedication the grand honours are given. A solemn invocation is made to Heaven, and an anthem sung; after which the lodge being covered, the Grand Master retires to his chair, and the business of Masonry is again adjourned.

The ladies are then introduced; an ode for the occasion is performed; and an oration delivered by the Grand Chaplain, which is succeeded by an anthem. Donations for the charity are then received and the grand procession is resumed. After marching three times round the hall, preceded by

the Tyler carrying the lodge as at entrance, during which the music continues to play a grand piece, the brethren return to the place whence they set out, where the laws of the Order being rehearsed, the Grand Lodge is closed in ample form in all the degrees.

ARGUMENT XXV.

ON THE CEREMONY OBSERVED AT MASONIC FUNERALS, ACCORDING TO ANCIENT CUSTOM; WITH THE SERVICE USED ON THAT OCCASION AT THE PRESENT DAY.[1]

No Mason can be interred with the formalities of the Order, unless it be by his own special request,

[1] This argument is given almost *verbatim* from Preston's "Illustrations," pp. 80–87. The law for the conduct of Masonic funerals is now thus laid down in the "Book of Constitutions," p. 133:—

"No Mason can be interred with the formalities of the Order, unless it be at his own special request, nor unless he has been advanced to the degree of a Master Mason. When the wish of the deceased shall have been communicated to the Master of the lodge of which he died a member, the Master may apply to the Grand Master or Provincial Grand Master for a dispensation.

"A dispensation having been obtained, the Master may invite other lodges to attend in form, but the whole ceremony, unless the Grand Master or his Deputy, or the Provincial Grand Master or his Deputy, be present, must be under the direction of the Master of the lodge to which the deceased belonged: and he is accountable for the regularity and conduct of the whole proceedings.

"The lodges rank according to seniority, the junior preceding (except the lodge to which the deceased belonged, which in every case is to go the last), and each lodge forms one division."

A Masonic funeral is now of very rare occurrence, the M. W., the G. M., and the G. L. having for many years past most properly prohibited any ceremonies requiring public processions, except under most exceptional circumstances. On this account such processions scarcely ever take place in London, or in the metropolitan districts, and less frequently than formerly in the provinces.—EDITOR.

communicated to the Master of the lodge of which he died a member, foreigners and sojourners excepted; nor unless he had been advanced to the third degree of Masonry; and from this restriction there can be no exception. Fellow-crafts or Apprentices are not entitled to the funeral obsequies.

The Master of a lodge, having received notice of a Master Mason's death, and of his request to be interred with the ceremonies of the Order, fixes the day and hour for the funeral, and issues his command to summon the lodge; if more lodges are expected to attend, he must make application by the Grand Secretary to the Grand Master, or his deputy, to preside over such brethren of other lodges, as may assist in forming the procession, who are to be under his direction for the time; and all the brethren present must be properly clothed.

A dispensation having been obtained, the Master may invite as many lodges as he thinks proper, and the members of those lodges may accompany their officers in form; but the whole ceremony must be under the direction of the Master of the lodge to which the deceased belonged, for which purpose only the dispensation is granted; and he and his officers must be duly honoured and cheerfully obeyed on the occasion.

All the brethren who walk in procession should observe, as much as possible, an uniformity in their dress. Decent mourning, with white stockings, gloves, and aprons, is most suitable. No person should be distinguished with a jewel, unless he is an officer of one of the lodges invited to attend

in form, and the officers of such lodges should be ornamented with sashes and hat-bands; as also the officers of the lodge to whom the dispensation is granted, who are, moreover, to be distinguished with white rods.

THE FUNERAL SERVICE.

The brethren being assembled at the house where the body of the deceased lies, the Master of the lodge to which he belonged opens the lodge in the third degree, with the usual forms, and an anthem is sung. The body being placed in the centre on a couch, and the coffin in which it is laid being open, the Master proceeds to the head of the corpse, and the service begins.

Master.—"What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?

"Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them.

"When he dieth, he shall carry nothing away; his glory shall not descend after him.

"Naked he came into the world, and naked he must return: the Lord gave, and the Lord taketh away; blessed be the name of the Lord!"

The great honours are then given, and certain forms used, which cannot be here explained.—Solemn music is introduced, during which the Master strews herbs or flowers over the body, and taking the sacred roll in his hand, he says—

"Let us die the death of the righteous, and let our last end be like his!"

The brethren answer—

"God is our God for ever and ever: He will be our guide even unto death!"

The Master then puts the roll into the coffin, and says—

"Almighty Father! into Thy hands we commend the soul of our loving brother."

The brethren answer three times, giving the grand honours each time—

"The will of God is accomplished! so be it!"

The Master then repeats the following prayer:—

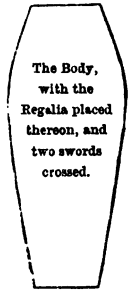
"Most glorious God! Author of all good, and Giver of all mercy! pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward Thee, the only refuge, in time of need!—that when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death; and after our departure hence in peace, and in Thy favour, we may be received into Thy everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen!"

An anthem being sung, the Master retires to the pedestal, and the coffin is shut up. An oration, suitable to the occasion is delivered, and the Master recommending love and unity, the brethren join hands, and renew their pledged vows. The lodge is then adjourned, and the procession to the place of interment is formed.

The different lodges rank according to seniority, the junior preceding; each lodge forms one division, and the following order is observed:—

The Tyler, with his sword.
The Stewards, with white rods.
The Brethren out of office, two and two.
The Secretary, with a roll.
The Treasurer, with his badge of office.
The Senior and Junior Wardens, hand in hand.
The Past Master.
The Master.
The Lodge to which the deceased Brother belonged, in the following order, all the members having flowers or herbs in their hands.
The Tyler.
The Stewards.
Martial music, drums muffled, and trumpets covered.
The Members of the Lodge.
The Secretary and Treasurer.
The Senior and Junior Wardens.
The Past Master.
The Holy Writings, on a cushion covered with black cloth, carried by the oldest Member of the Lodge.
The Master.
The Choristers singing an anthem.
The Clergyman.

Pall-bearers.



Pall-bearers.

Chief Mourner.
Assistant Mourners.
Two Stewards.
A Tyler.

The brethren are not to desert their ranks, or change places, but keep in their different departments. When the procession arrives at the gate of the churchyard, the lodge to which the deceased brother belonged, the mourners, and the attendants on the corpse, halt, till the members of the other lodges have formed a circle round the grave, when an opening is made to receive them. They then advance to the grave; and the clergyman and officers of the acting lodge take their station at the head of the grave, with the choristers on each side, and the mourners at the foot. After the clergyman has concluded the solemn services of the Church, an anthem is sung, and the following exhortation given :—

" Here we view a striking instance of the uncertainty of life and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

" Notwithstanding the various mementos of mortality which we daily meet; notwithstanding death has established his empire over all the works of nature, yet, through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed by the approach of death, when we least expect him, and at an hour which we probably were led to expect might be the most pleasant of our lives.

'What are all the externals of majesty, the pride of wealth or charms of beauty, when nature has paid her last debt? Fix your eyes on the last scene, and view life stripped of its ornaments, and exposed in its natural meanness; you will then be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are done away.

"While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained; the wisest as well as the best of men have erred. His meritorious actions it is our duty to imitate, and from his weakness we ought to derive instruction.

"Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity, but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this life shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor ourselves be called away unprepared into the presence of an all-wise and omnipotent

Judge, to whom the secrets of all hearts are known, and from whose dread tribunal no sinner can escape.

"Let us, while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us supplicate the divine grace, to ensure the favour of that Eternal Being whose goodness and power know no bounds; that, when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country whence no traveller returns. By the light of the Divine countenance, we shall pass without trembling through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and retribution, when arraigned at the bar of Divine Justice, let us hope that judgment will be pronounced in our favour, and that we shall receive our reward in the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course."

The following invocations are then made by the Master, and the usual honours accompany each:—

Master.—"May we be true and faithful; and may we live and die in love."

Answer.—"So mote it be."

Master.—"May we profess what is good; and always act agreeably to our profession."

Answer.—"So mote it be."

Master.—"May the Lord bless us, and prosper us; and may all our good intentions be crowned with success!"

Answer.—"So mote it be."

The Secretaries then advance, and throw their rolls into the grave, with the usual forms, while the Master repeats with an audible voice :—

"Glory be to God on high! on earth peace! good-will towards men!"

Answer.—"So mote it be, now, from henceforth, and for evermore."

The Master then concludes the ceremony at the grave in the following words :—

"From time immemorial, it has been a custom among the Fraternity of Free and Accepted Masons, at the request of a Brother on his death-bed, to accompany his corpse to the place of interment, and there to deposit his remains with the usual formalities.

"In conformity to this usage, and at the special request of our deceased Brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons to resign his body to the earth, whence it came, and to offer up to his memory, before the world, the last tribute of our affections; thereby demonstrating the sincerity of our past esteem, and our inviolable attachment to the principles of the Order.

"With proper respect to the established customs of the country in which we live, with due deference to our superiors in Church and State, and with unlimited good-will towards men, we here appear,

clothed as Masons, and publicly crave leave to express our submission to peace and good government, and our wish to serve the interests of mankind. Invested with the badges of innocence, we humbly bow to the Universal Parent, and implore His blessing on every zealous endeavour to promote peace and good-will, and we pray for our perseverance in the principles of piety and virtue.

"The great Creator having been pleased, out of His mercy, to remove our worthy Brother from the cares and troubles of a transitory life to a state of eternal duration, and thereby to weaken the chain by which we are united, man to man, may we, who survive him, anticipate our approaching dissolution, and be more strongly cemented in the ties of union and friendship, that during the short space allotted for our present existence we may wisely and usefully employ our time; and, in the reciprocal course of kind and friendly acts, mutually promote the welfare and happiness of each other.

"Unto the grave we consign the body of our deceased friend, there to remain unto the general resurrection, in favourable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of His infinite goodness, at the grand tribunal of unbiassed justice, extend His mercy toward him and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity! This we beg, for the honour of His name, to whom be glory, now and for ever. Amen."

Thus the service ends, and the usual honours are given; after which the procession returns in form to the place whence it set out, where the necessary duties are complied with, and the business of Masonry is renewed. The regalia and ornaments of the deceased, if an officer of a lodge, are returned to the Master with the usual ceremonies; after which the charges for regulating the conduct of the brethren are rehearsed, and the lodge is closed in the third degree with a blessing.

ARGUMENT XXVI.

A CHARGE ON THE FESTIVAL OF ST. JOHN, AS DELIVERED BY A BROTHER MASON, AT A MEETING OF THE ORDER, ON THE DAY NAMED AFTER THAT APOSTLE.[1]

"BRETHREN,—Being, by your choice, exalted into the chair, it is the fervent wish of my heart to render myself as little undeserving as possible of the distinguished honour. Many important duties has the Master of a lodge to perform. To give instruction is one; I do not, however, presume upon any superior abilities to dictate to my brethren; yet I think it incumbent on me, whilst I have the honour to sit in this chair, on this and all other occasional festivities, to exhort you to consider the nature of our institution, and to remind you of the duties it prescribes. These duties are very various and important; and have this day, I doubt not, been expatiated upon in many places by reverend brethren, in the solemn temple.

"Our Order instructs us in our duty to the great Artificer of the Universe; directs us to behave ourselves as becomes creatures to their Creator; to be satisfied with His dispensations, and always to rely

[1] This charge will be found, with a few verbal changes, in Hutchinson's "Spirit of Masonry," Appendix A, pp. 219-228, ed. 1843.

upon Him whose wisdom cannot mistake our happiness, whose goodness will not interrupt it.

"It directs us to be peaceable subjects, to give no umbrage to the civil powers, and never to be concerned in plots or conspiracies against the well-being of the nation; and as political matters frequently sow the seeds of discord among the nearest relations and most intimate friends, we are wisely enjoined, in our assemblies, never to speak of them.

"It instructs us in our duty to our neighbour; teaches us not to injure him in any of his connections, and in all our dealings with him to act with justice and impartiality. It discourages partiality, it bids us not to circulate any whisper of infamy, improve any hint of suspicion, or publish any failure of conduct. It orders us to be faithful to our trusts, not to deceive him who relies upon us; to be above the meanness of dissimulation; to let the words of our mouths express the thoughts of our hearts; and whatsoever we promise religiously to perform.

"It teaches inviolable secrecy; bids us never to discover our mystic rites to the unenlightened, nor betray the confidence a brother has placed in us. It warms our hearts with true philanthropy, which directs us never to permit a wretched fellow-creature to pass unnoticed. It makes us stifle enmity, wrath, and dissension; and nourishes love, peace, friendship, and every social virtue; it tells us to seek our happiness in the happiness we bestow, and to love our neighbour as ourselves.

"It informs us that we are the children of one father; that man is an infirm, short-lived creature,

who passes away like a shadow; that he is hastening to that place where human titles and distinctions are not considered: where the trapping of pride will be taken away, and virtue alone have the pre-eminence; and thus instructed, we profess that merit is the only proper distinction. We are not to vaunt ourselves upon our riches, or our honours, but to clothe ourselves with humility; to "condescend to men of low estate;"[2] to be the friends of merit in whatever rank we find it. We are connected with men of the most indigent circumstances; in the lodge our Order deprives no man of the honour due to his dignity or character, we rank as brethren on a level; and out of the lodge, we consider the most abject wretch as belonging to the great fraternity of mankind; and, therefore, when it is in our power, it is our duty to support the distressed and patronize the neglected.

"It directs us to divest ourselves of confined and bigoted notions, and teaches us that humanity is the soul of religion. We never suffer any religious disputes in our lodge, and as Masons, we are members of the universal church, not narrowed to a sect. Whilst as Christians, we worship God through Christ Jesus, we believe that in every nation, "he that feareth God and worketh righteousness, is accepted with Him."[3] All Masons, therefore, whether Christians, Jews, or Mahometans, who violate not the rule of right written by the Almighty upon the tablet of the heart, who fear Him and work righteousness,

[2] Rom. xii. 16.

[3] Acts x. 35.

we are to acknowledge as brethren; and, though we take different roads, we are not to be angry with or persecute each other on that account. We mean to travel to the same place; we know that the end of our journey is the same, and we all affectionately hope to meet in the Paradisaical lodge of the just made perfect. How lovely is an institution fraught with sentiments like these! How agreeable must it be to Him who is seated on the throne of everlasting mercy.

"It instructs us likewise in our duty to ourselves; it teaches us to set just bounds to our desires; to put a curb upon our sensual appetites; to walk uprightly.

"Our Order precludes the admission of women; not that it refuses to pay a proper regard to the fair sex, or that it insinuates they would not implicitly obey the strictest laws of secrecy, but it would be inconsistent with the modest economy and delicacy of the female character to admit them among us; and their attractive conversation might prevent us from pursuing the high objects of Masonic acquisition in our assemblies. We, however, are penetrated with pious considerations in their behoof. We are by our rules prohibited from injuring the peace of families or destroying domestic happiness, as fashionable libertines endeavour to do. We are solemnly enjoined not to violate the first and most holy institution of civil society, viz., the marriage compact. To enjoy the blessing sent by divine beneficence, it tells us, is virtue and obedience; but it bids us to avoid the allurements of intem-

perance, whose short hours of jollity are followed by tedious days of pain and dejection; whose joys turn to madness, and lead to disease and to death."

Such are the duties which our Order teaches us; and Masonry, like a messenger from heaven, may be represented thus to address us:—

"The Order I have established, in every part of it, shows consummate wisdom, founded on moral and social virtue; it is supported by strength, and adorned by beauty; for everything is found in it that can make society agreeable: in the most striking manner I teach you to act with propriety in every station of life; the tools and implements of architecture, and everything about you, I have contrived to be most expressive symbols to convey to you the strongest moral truths. Let your improvement be proportionable to your instructions. Be not content with the name only of Freemason; invested with my ancient and honourable badge, be Masons indeed. Think not that it consists only in meeting and going through the ceremonies which I have appointed: these ceremonies, in such an Order as mine, are necessary, but they are the most immaterial part of it, and there are weightier matters which you must not omit. To be Masons indeed, is to put in practice the lessons of wisdom and morality.

"With reverential gratitude, therefore, cheerfully worship the Eternal Providence; bow down yourselves in filial and submissive obedience to the unerring direction of the Mighty Builder; work

by His perfect plans, and your edifices shall be beautiful and everlasting.

"I command you to love your neighbour; stretch forth the hand of relief to him if he be in necessity; if he be in danger, run to his assistance; tell him the truth, if he be deceived; if he be unjustly reproached and neglected, comfort his soul, and sooth it to tranquillity; you cannot show your gratitude to your Creator in a more amiable light, than in your mutual regard for each other.

"Pride not yourselves upon your birth; it is of no essential consequence of what parents any man is born, provided he be a man of merit. Pride not yourselves on your honours, they are the objects of envy and intemperance, and must, ere long, be laid in the dust. Do not value yourselves on your riches, they cannot gratify even the wants which they create! My moral constitution puts all conditions on a pleasing and rational level,—pride was not made for man—meekness becomes mortals in their frailty and weakness.

"I am not gloomy and austere; I am a strict moralist, but neither cruel nor severe; for I strive to render morality lovely to you by the charm of pleasures which leave no sting behind; by rational delights and harmless gaiety. I bid you not abstain from the pleasures of society, or the innocent enjoyments of life: to abstain from them is to frustrate the intentions of Providence. I enjoin you not to consecrate your hours to solitude; society is the true sphere of human virtue, and no life can be pleasing to God but what is useful to man. On this festival,

in which, well pleased, my sons, I see you assembled to honour me, be happy; let no gloomy looks overcast the general joy, let sorrow cease, let none be wretched, and let cheerfulness preside at our friendly meeting. Cheerfulness is a stranger to every malignant and unsocial passion; it is formed to expand, to exhilarate, and to humanize the heart. But cheerfulness is not to be met with at the table of turbulent festivity; at such meetings there is often the vociferation of merriment, but very seldom the tranquillity of cheerfulness: the company inflame their imaginations to a kind of momentary jollity, by the help of wine and riot; and consider it the first business of the night to stupefy recollection, and lay that reason asleep, which disturbs their gaiety, and calls upon them to retreat from ruin. True pleasure disclaims all connection with indecency and excess, and declines the society of rioting and wantonness. A sense of the dignity of human nature always accompanies it, and it admits not of anything that is degrading. Temperance is its constant attendant at the social board. Yet, my sons, to what do these restraints of Masonry, and the instruction I give you with respect to pleasure, amount? They may all be comprised in a few words—neither to harm yourselves or others by a wrong pursuit of felicity. Within bounds, pleasure is lawful; beyond them, it becomes criminal. Are these restraints any more than what a Mason would choose to impose upon himself? I ask you not to renounce pleasure, but to enjoy it with safety. Instead of abridging it, I exhort you to pursue it

with propriety. I propose measures for securing its possession, and for prolonging its duration.

"On this festival, I say, be happy! But remember now, and always remember, you are Masons; and act in such a manner, that the eyes of the censorious may see nothing in your conduct deserving of reproof; and that the tongue of the slanderer may have nothing to censure in you. Be models of virtue to mankind: examples profit more than precepts; lead uncorrupt lives, "do the thing which is right, and speak the truth from your heart!"[4] for truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits easy upon your lips; but a lie is troublesome, and sets a man's invention upon the rack; and one falsehood needs many more to support it. Injure not your neighbour, nor do him any damage; let your good actions convince the world of your wisdom, and the advantages of my institution. Oh! my sons! the unworthiness of some who have been initiated into my Order, but who have not made themselves acquainted with me, and who, because I am a friend to rational enjoyment, have ignorantly thought excesses might be indulged in, have been disgraceful to themselves and dishonourable to me!

"I therefore warn you to be particularly cautious not to initiate any but such as are worthy; be well assured that their conduct is regulated by virtue, and their bosoms penetrated with the love of wisdom and truth. All are not proper to be admitted into

[4] Psalm xv. 2, Prayer Book version.

Masonry, whose influence is universal, but whose privileges should not be made too common; and you are well convinced that there are some among us who take the shadow for the substance, who are acquainted with the ceremonies, but catch not the spirit of our profession.

"At the initiation of a candidate, you ought to explain to him the nature and advantages of the Order, that his mind may be early and agreeably impressed with its great importance. With the different lectures, it is your duty to be well acquainted; and you should constantly endeavour to display the beauties, and to illustrate the difficult parts of them in the most agreeable manner. Then will men of worth and genius associate with you, and contribute to your mutual pleasure and improvement.

"Ye are connected, my sons, by sacred ties; I warn you never to weaken, never to be forgetful of them. I have only to add, that I wish you happy. May your virtues give you peace of mind here, and happiness in the regions of immortality."

ARGUMENT XXVII.

AN ADDRESS FOR A VOLUNTARY CONTRIBUTION TOWARDS INCREASING THE FUND FOR CHARITY, AND ALSO FOR THE DISTRIBUTION OF A COLLECTION TO DISTRESSED BRETHREN.[1]

CHARITY, in the works of moralists, is defined to be the love of our brethren, or a kind of brotherly affection, by which we are to understand that generous principle of the soul which considers the human species as one family, created by an All-wise Being, and placed on this globe for their mutual assistance. Charity must be unfeigned, constant, and out of no other design than to promote human happiness. This is the attractive principle or power that draws men together, and unites them in bodies politic, families, societies, and the various orders and denominations among men. Such are the general sentiments entertained of this virtue, and what the moralists define it to be.

Men in general are partial, contracted, or confined to a particular country, religion, or opinion; but our Order, on the contrary, is calculated to unite mankind, every individual of which is cemented

[1] This address is slightly altered by Dr. Ashe, here and there, from Hutchinson's "Spirit of Masonry," Appendix B, pp. 228-233, § v.

with the rest, and has a just claim to friendship and regard.

You are taught that the Divine Artificer has thus cemented you for the preservation of harmony in that system of things which His divine wisdom has thought fit to establish; that it is not your own immediate endeavours to which you are indebted for what you enjoy; the diligence by which you have acquired, or the genius by which you have commanded the goods of fortune, were given to you by the Supreme Benevolence, and given, not as emoluments to yourselves only, or merely to be employed for your own advantage. He is the common Father of all; He regards the whole species as His children; He never excludes the meanest from His paternal care; and His mercies, however partially they may seem to be bestowed, are not given for the advantage of a few, but of the whole; if He, therefore, have dealt more favourably with you than with thousands around you, equally the works of His hands, and who have the same claim to His beneficence, look upon yourselves as the happy agents employed by Him for distributing His goodness to others; show by your love to man your gratitude to God; be truly thankful, and obey His precepts. "Ye are only the stewards of His unlimited bounty," and are therefore to look upon every human creature, "whatever has the character of a man, and wears the same image of God that you do," as truly your brethren, and having a just claim to your kindness.

The objects of true charity among Masons are

merit and virtue in distress; persons who are incapable of extricating themselves from misfortunes in the journey through life; industrious men, from inevitable accidents and acts of Providence, fallen into ruin; widows left survivors of their husbands, by whose labours they subsisted; orphans in tender years left naked to the world; and the aged, whose spirits are exhausted, whose arms are unbraced by time, and thereby rendered unable to procure for themselves that sustenance which they could accomplish in their youthful days.

Therefore the feelings of the heart ought to direct the hand of charity, which requires us to be divested of every idea of haughtiness, and to estimate ourselves as being of the same kind and race of men. In this disposition of mind we may be susceptible of those sentiments which charity delighteth in; and feel the woes and miseries of others with a genuine and true sympathy of soul, in sincerity and truth, and without partiality or hypocrisy. We should be always willing to commiserate distress, our hand being ever ready to relieve it, and to bind up that which sorrow has broken, and thus experience the exalted felicity of communicating happiness to others.

Whilst, free from care, we are enjoying the blessings of Providence, we should not forget to raise the drooping spirits, and exhilarate the desponding hearts of our indigent brethren; and whilst we know one worthy brother deprived of the necessaries of life, we ought not to revel in its superfluities.

The very key-stone, as it were, of our mystical

fabric is charity. Let us cherish this amiable virtue; let us consider it as the vital principle of the society, the constant rule of our actions by which to regulate our dealings with all mankind. And though pity may plead in more tender and eloquent terms for the distresses of a brother, yet let us be ready to extend the hand of relief as far as our circumstances will admit. But money is not the only thing the unfortunate stand in need of. Compassion points out many resources to those who are not rich for the relief of the indigent; such as consolation, advice, protection, &c. The distressed often stand in need only of a tongue to make known their complaints; they often want no more than a word which they cannot speak, or reason they are ashamed to give, or entrance at the door of a great man, which they cannot obtain.

Therefore, whilst you are in plenty, regaling and enjoying the blessings sent you by the beneficent Parent of the Universe, you must not be deaf to the cries of distress, or divest yourselves of benevolent thoughts and social affections; you must not forget the calamities of an afflicted brother. Allow me the repetition of this sentiment of charity.

When you have afforded the children of misfortune such consolation as prudence directs, you will enjoy the pleasures presented to you with greater relish. I say, as prudence directs; for you are not under such obligations to liberality that nothing will excuse you from it. Masonry teaches you that charity must be preceded by justice; and, unless a distressed brother's calamities call aloud for instant assistance,

where humanity prompts you to bestow aid, you must not be unmindful of those whom nature has more immediately connected to you.

If you cannot bestow alms on the necessitous, you may put an indigent individual in the road of relief; and so the blessings of him who was ready to perish may be upon you, even in giving but the good-will of your kind recommendations.

The man who loves his fellow-creature, who sympathizes in his miseries, and who anxiously wishes it was in his power to relieve, though his circumstances allow him to give no pecuniary assistance, may be truly charitable; for gifts and alms are the expressions, not the essence, of this virtue. A man may bestow great sums on the poor and indigent without being charitable;[2] and may be charitable when he is not able to bestow anything. Charity, therefore, is a habit of good-will, or benevolence in the soul, which disposes us to divine love and affectionate attention and kindness to all men, but especially to those who stand in need of it.

By inspiring gladness into a heart oppressed with want, you receive the most rapturous, the most durable pleasure of which the heart is capable; and so far as you are thoroughly sensible of the satisfaction which arises from doing good, and that the best way of enlarging human happiness is by communicating it to others, so you are Masons in truth; and as such you will always have pity on the unfortunate, and be ever ready to do them kind

[2] 1 Cor. xiii. 3.

offices; your hands will never be shut when benevolence commands them to be opened; and when a collection is to be made for charitable purposes you will cheerfully throw in your mite to increase it.

Whatever collection is now made, you may be assured will be religiously appropriated to the purposes for which you design it: industrious but unfortunate brethren, and not the idle and dissolute, will be partakers of it; some part of it will go to the dwellings of poverty and disease, there to procure bread for the hungry and medicines for the sick; and some parts of it will rejoice the hearts of the aged.

ARGUMENT XXVIII.

HEADS OF A CHARGE PROPER TO BE GIVEN TO NEW-ADMITTED BRETHREN; POINTING OUT THE MORAL AND THE MASONIC DUTIES IMPOSED UPON EVERY MEMBER OF THE ORDER, FROM THE HOUR OF HIS INITIATION.

You are now admitted, by the unanimous consent of our lodge, a fellow of our most ancient and honourable Society: ancient, as having subsisted from time immemorial, and honourable, as tending in every particular to render a man so, that will be conformable to its good precepts.

The greatest monarchs in all ages, as well of Asia and Africa, as of Europe, have been encouragers of the Royal Art, and many of them have presided as Grand Masters over the Masons in their respective dominions, not thinking it any diminution of their imperial dignities to level themselves with their brethren in Masonry, and to act as they did. The world's great Architect is our Supreme Master, and the unerring rule He has given us, is that by which we work. Religious disputes are never suffered in our lodge, for, as Freemasons, we only cultivate universal religion. This is the cement which unites men of the most different principles in one sacred band, and brings together those who were the most distant from each other.

There are three general heads of duty which Masons ought always to observe; viz., to God, our neighbour, and ourselves. To God, in never mentioning His name but with that reverential awe which becomes a creature to bear to his Creator, and to look upon Him always as the sovereign good which we came into the world to enjoy, and according to that view, to regulate all our pursuits. To our neighbour, in acting upon the square, or doing as we would be done by. To ourselves, in avoiding all intemperance and excess, whereby we may be led into a behaviour unbecoming our laudable profession.

In the State, a Mason is to act as a peaceable and dutiful subject, conforming cheerfully to the government under which he lives. In society at large he is to be honest and affable; and in domestic life affectionate, chaste, and discreet. In the lodge he is to behave with all due decorum, lest the beauty and harmony thereof should be disturbed and broken. He is to be obedient to the Master and presiding Officers, and to apply himself closely to the business of Masonry, that he may sooner become a proficient therein, both for his own credit, and for that of the lodge. He is not to neglect his necessary avocations for the sake of Masonry, nor to involve himself in quarrels with those who, through ignorance, may speak evil of, or ridicule it. He is to be a lover of the arts and sciences, and to take all opportunities of improving himself therein. If he recommend a friend to be a Mason, he must vouch himself to be such as he

really believes will conform to the Masonic duties, lest by his misconduct, at any time, the lodge may pass under evil imputations.

Whoever considers the dignity of his own nature, or consults his own ease, safety, comfort, or happiness, will soon discover that they are to be found in social life: in friendly intercourse, in communications of knowledge and pleasure, in mutual assistance and support, we become a blessing to each other. And with the sincerest joy, I welcome you into a society, to which the good report and persuasion of your own worth and moral character have introduced you, and wherein I hope you will give and receive reciprocal pleasure, satisfaction, and benefit.

Knowledge and virtue, my brethren, are the objects of our pursuit. These are the foundations which are laid by the Great Architect of the Universe, upon which our wise master-builders have rested secure, and completed a fabric in truth, strength, and beauty, which will stand unshaken till time shall be no more.

Do Masons, then, arrogate to themselves everything that is great, good, and honourable? By no means. The gates of knowledge, and the paths of truth and beauty, are open to every one who desires to enter and walk therein. But this I affirm, that Masonry favours us with great and peculiar advantages, which, if duly improved and properly attended to, ought to exalt us above the rest of mankind. Though every good man is prepared in his heart to be a Mason, yet none but ourselves can

know those ties and obligations—those particular privileges by which we are distinguished, and which afford us the fairest opportunities of accomplishing our present honour and happiness, and of securing eternal felicity; but, like every other display of light and truth, will, if abused, greatly aggravate our vice and folly. Favour me, then, with your candid attention, whilst I propose a few things to your serious consideration, which I hope may impress your minds with a proper sense of the importance of those objects and pursuits which we recommend and enjoin, of the privileges to which you are now admitted, and of the real benefits of which I hope you will shortly partake.

Our belief in the great God, the Architect and Ruler of Nature; a submission to His will, and reliance on His protection; a devout and diligent inquiry into His works, and the laws by which He governs the natural and moral world; a due observance of moral duties and obligations, with universal charity, being our first and leading principles; so our Society admits and embraces all good men, of whatever sect, country, or religious persuasion. No institution in the world was ever more comprehensive; harmony, peace, and brotherly love are the great ornaments of our lodges, and whatever interrupts them is inimical to our Constitution, and in every well-regulated lodge should be severely reprehended.

You are therefore cautiously to avoid all religious disputes, as quarrels from this source have ever been found prejudicial, and often destructive, to society.

Let every brother freely enjoy his own opinion, but not lord it over another, nor introduce any disputatious wranglings in the lodge. Our religion is not founded in subtile metaphysical disquisitions, or angry disputations about forms and opinions.

Political disputes, having an equal tendency to inflame the passions and sour the temper, are therefore with equal propriety excluded from our lodges. You are enjoined to pay a due obedience to the laws, and respect to the government of your country; and to live as peaceable subjects, but never to disturb or embroil the lodge with your particular opinions of state affairs.

Neither are you to let any private quarrels or animosities accompany you, to defile what is peculiarly devoted to the purest brotherly love. If you differ from any of your brethren, hear them with patience, and reason with coolness and moderation; and take care that hastiness of temper or expression betray you not into an improper behaviour. It would indeed be well if every wrangling, overbearing, turbulent, or mischievous temper could be utterly excluded from our lodges. We have all our imperfections, prejudices, and passions; but Masons profess, and should study and labour diligently to reform or suppress them; to bear with the infirmities of our brethren, which are never helped by wrath or contention, but may be much assisted by mutual affection and good offices.

You are likewise exhorted to avoid, especially whilst the lodge is sitting, a certain levity of behaviour, or trifling impertinence; which, however

harmless it may be thought, is seldom consistent with good manners; but is more highly culpable, when it rudely draws the attention of the brethren from important truths and rational pleasures; it is inconsistent with your characters as Masons and gentlemen; it shows a contempt of the company, where true politeness ought to appear in mutual respect.

The laying or offering of wagers is justly prohibited as incompatible with the dignity of our conversation.

You are likewise enjoined to refrain from all profane and obscene discourse. The first is an insolent contempt of the Supreme God, who, both in our outward conversation and deportment, and the inmost recesses of our minds, claims our highest adoration and reverence; the other is brutal and unmanly, a most indecent affront and injury to that sex which, though not admitted into our lodges, we are bound, as Masons and men, tenderly to respect, support, and defend.

Your punctual and willing attendance upon our stated meetings is expected, so far as it may not interfere with your duty to yourself, family, or friends. Diligence and fidelity in our respective callings and professions are what Masonry recommends and enforces.

As the Worshipful Master and presiding Officers are placed in their several departments by the voice of the brethren, you are required to behave towards them with a becoming respect; to address them by their accustomed titles, and candidly submit to their

just orders, admonitions and reproofs; consider that every affront to them is an offence to the whole society, whom they represent, and over whom they are appointed to preside.

As the different regular Lodges and brethren, wherever dispersed, not only through this kingdom, but over the whole face of the globe, are united into one grand body, Provincial and general officers, whose duty it is to preside over all the Lodges in their several provinces or districts, are appointed by the Fraternity to preserve all ancient laws and landmarks of the constitution; and everything relative to the general interests of Masonry ought, by them, to be duly weighed and properly regulated. We are therefore to pay a due regard to the Book of Constitutions, which is published by their authority; to prevent, or endeavour to heal, any jealousies, animosities, or differences, which may unhappily arise among those societies, which are, or ought to be, united in one common interest and under one common head. Let this band of union be broken, and we lose that strength, weight, and influence which concord and unanimity will secure us.

Though your first engagement and principal attachment ought to be to the Lodge of which you are members, to the bye-laws of which you are required to conform, and the true interests of which you are bound to support; yet you are allowed, when proper and convenient, to visit the neighbouring Lodges, so that you conform to their laws and customs: but you are not to interfere in their particular business; nor is it well to enter into any

discourse but what materially concerns the manifest interests of the Society at large, or the general welfare of your brethren, to which you must be constantly and particularly attentive.

So far as you can do it, without injury to yourselves or families, you are bound to study your brethren's interests as your own, and to relieve and assist them in all their difficulties and distresses; to pay a due regard to their merits, and to maintain a tender concern for their failings. But do not suppose that Masonry confines these offices to the Fraternity alone, or absolves you from your duty to the rest of mankind. Far from it; it inculcates universal benevolence, and extends its benign influence to the whole world. It is a moral association, and not a partial confederacy. For surely, whilst I love my brother from moral principles as a man, I may without injury to any part of society, be allowed to distinguish him as a Mason.

And this leads me to recommend to you a particular care and circumspection, that you betray not our distinguishing marks and characteristics to any stranger: not to your nearest and dearest, affectionate nor most intimate and confidential friend. It will be prudent in you, at least for some time, not to exhibit them even to a brother, except in a Lodge, or where you well know your company. Time and patience will fully evince to you the importance of this precaution.

You will keep a strict guard over your discourse, looks, and gestures; so that the most piercing eye, the quickest ear, or the most penetrating obser-

vation, may not possibly discover what ought to be concealed; and if you meet with prying inquisitive people, endeavour to turn and divert the discourse; but beware of manifesting any offence or discomposure.

Whatever passes in the Lodge, ought to be kept inviolably secret; and though some things may appear more trivial than others, you are not to make any of the transactions there the subject of your discourse among your family or friends. Nor will it generally answer any good purpose to be perpetually talking of them to your brethren.

So far as you have opportunity, cultivate an esteem for, and a knowledge of, the liberal arts and sciences; beside their use and importance in every part of life, they improve the understanding, enlarge and adorn the mind, render your friendship important, and your conversation solid and entertaining.

Geometry is particularly recommended to the attention of Masons. By geometry, I mean not only a study of the properties of lines, superficies, and solids, but the geometrical method of reason and deduction, in the investigation of truth. In this light, geometry may very properly be considered as a natural logic; for, as truth is ever consistent, invariable, and uniform, all truths may be investigated in the same manner. Moral and religious definitions, axioms, and propositions, have as regular and certain a dependence upon each other, as any physics or mathematics. For instance, the moral relations of husband and wife, parent and child, king and subject, physician and patient, tradesman

and customer, are equally certain and demonstrable as between square and triangle, cube and pyramid, or cone and sphere.

In our future lectures and instructions, you will find that all our emblems, allegories, and peculiar characteristics, have a beautiful and lively tendency to that point. And almost every branch of science is so applied, and so moralized, as to become at once useful and instructive.

From the attention with which you have now honoured me, I hope you will seriously determine to pursue such knowledge, and cultivate such dispositions, as will secure to you the brotherly respect of this Society; the honour of your farther advancement in it; your peace, comfort, and satisfaction in this life, and in the next, your eternal felicity.

ARGUMENT XXIX.

AN ADDRESS MADE TO A BODY OF FREE AND ACCEPTED MASONS, POINTING OUT THE VIRTUES WHICH THEY OUGHT TO CULTIVATE, AND THE VICES WHICH THEY OUGHT TO AVOID.[1]

THE chief pleasures of society,—viz., good conversation, and the consequent improvement,—are rightly presumed, brethren, to be the great motive of our first entering into, and then of propagating our Craft, wherein advantages, I am bold to say, may be met with more than in any society now in being; provided we are not wanting to ourselves, and will but consider that the basis of our Order is indissoluble friendship, and the cements of it unanimity and brotherly love.

That these may always subsist in this Society, is the sincere desire of every worthy brother; and that they may do so in full perfection here, give me leave to lay before you a few observations, wherein are pointed out those things which are most likely to stop improper discourse, especially when it turns upon controverted points. It is, brethren, a very delicate thing to interest oneself in a dispute, and yet preserve the decorum due to the occasion. To

[1] See Hutchinson's "Spirit of Masonry," Appendix C, pp. 233–242.

assist us a little in this matter, is the subject which I have at present to offer to your consideration, and I doubt not but the bare mention of what may be disagreeable in any kind of debate will be heedfully avoided by a body of men united by the bonds of brotherhood, and under the strictest ties of mutual love and forbearance.

By the outward demeanour it is that the inward civility of the mind is generally expressed; the manner and circumstances of which, being much governed and influenced by the fashion and usage of the place where we live, must in the rule and practice of it be learned by observation, and the carriage of those who are allowed to be polite and well-bred; but the more essential part of civility lies deeper than the outside, and is that general good-will, that decent regard and personal esteem for every man, which makes us cautious of showing in our carriage towards him any contempt, disrespect, or neglect. It is our disposition that makes us ready on all occasions to express, according to the usual way and fashion of address, a respect, a value, and esteem for him, suitable to his rank, quality, and condition in life. It is, in a word, a disposition of the mind visible in the carriage, whereby a man endeavours to shun making another uneasy in his company.

For the better avoiding of which in these our conventions, suffer me, brethren, to point out to you four things:—

The first of these is a natural roughness, which makes a man uncomplaisant to others, so that he

retains no deference, nor has any regard to the inclinations, tempers, or condition of those he converses with. It is the certain mark of a clown not to mind what either pleases or offends those he is engaged with. And yet one may sometimes meet with a man in clean and fashionable clothes, giving an unlimited liberty to his own humour therein, and suffering, it to overbear everything that stands in its way, with a perfect indifference how people have reason to take it. This is a brutality every one sees and abhors. It is what no one can approve, or be easy with, and therefore it finds no place with those who have any tincture of good breeding; the end and design of which is to soften asperities, and to subdue the rude temper, pursuant to civility and courtesy.

Contempt is the second thing inconsistent with good breeding, and is entirely averse to it. And if this want of respect be discovered, either in a man's looks, words, or gestures, come it from whom it will, it always brings uneasiness and pain along with it; for no one can contentedly bear to be slighted.

A third thing of the like nature is censoriousness, or a disposition to find fault with others. Men, whatever they are guilty of, would not choose to have their failings displayed and set in open view. Failings always carry some degree of shame with them; and the discovery, or even the imputation of any defect, is not borne by them without uneasiness.

Raillery must be confessed to be the most refined

way of exposing the faults of others; and, because it is commonly done with some wit, in good language, and entertains the company, people are apt to be led into a mistake that where it keeps within fair bounds, there is no incivility in it. The pleasantry of this sort of conversation introduces it often, therefore, among people of the better sort; and such talkers, it must be owned, are patiently heard, and generally applauded by the laughter of the stander-by; but it ought at the same time to be considered that the entertainment of the company is at the cost of the person made the subject of ridicule; who, therefore, cannot be without some uneasiness on the occasion, unless the object on which he is railed be matter of commendation; in which case the pleasant images which make the raillery carry with them some praise, and the rallied person finding his account in it, may also take a part in the diversion.

But in regard to the right management of so nice a point, wherein the least slip may spoil all, is not everybody's talent, it is better that such as would be secure of not provoking others should wholly abstain from raillery, which, by a small mistake or wrong turn, may leave upon the minds of those who are stung by it, the lasting memory of its sore attack.

Contradiction is also a sort of censoriousness, wherein ill-breeding much too often shows itself. Complaisance does not require that we should admit of all reasonings, or silently approve of all the accounts of things that may be mentioned in our

hearing. The opposing the ill-grounded opinions, and rectifying the mistakes of others, is what truth and charity sometimes require of us: nor does civility forbid it, so it be done with proper caution, and due care of the circumstances. But there are some men who seem so perfectly possessed, as it were, with the spirit of contradiction and perverseness, that they steadily, and without regard either to right or wrong, oppose some one, and perhaps all the company, in whatsoever is advanced.

This is so evident and outrageous a degree of censuring, that no one can help thinking himself injured by it.

All sort of opposition to what another man says, is so apt to be suspected of censoriousness, and is so seldom received without some hurt or humiliation, that it ought to be made in the most courteous manner, and couched in the mildest expressions, and such as, with the whole deportment, may express no forwardness to contradict. All possible marks of respect and good-will ought to accompany it; that, whilst we gain the argument, we may not lose the good inclinations of any that hear, and especially of those that may happen to differ from us.

And here we ought not to pass by an ordinary, but a great fault, that frequently happens in almost every dispute; I mean that of interrupting others while they are speaking. This is a failing which the members of the best regulated confraternities among us have endeavoured to guard against, in the bye-laws of their respective societies; and is what the Worshipful Master in the chair should

principally regard, and see well put in execution. Yet, as it is an ill practice that prevails in the world, and especially where less care is taken, it cannot be improper to offer a word or two against it here.

There cannot be a greater rudeness than to interrupt another in the current of his discourse; for if it be not impertinence and folly to answer a man before we know what he has to say, yet it is a plain declaration that we are weary of his discourse; that we disregard what he says, as judging it not fit to entertain the society with; and is, in fact, a downright desiring that ourselves may have audience, who have something to produce better worth the attention of the company. As this is no ordinary degree of disrespect, it cannot but always give very great offence.

The fourth thing, brethren, that is against civility, and therefore apt to interrupt the harmony of conversation, is captiousness. And it is so, not only because it produces misbecoming and provoking expressions and behaviour in a part of the company, but because it is a tacit accusation and a reproach for something ill taken from those we are displeased with. Such an intimation, or even suspicion, must be always uneasy to society; and as one angry person is sufficient to discompose a whole company, so, for the most part, all mutual happiness and satisfaction ceases therein on any such jarring. This failing, therefore, should be guarded against with as much care as either the boisterous rusticity, contempt, and crossness, already considered and disap-

proved of. For as peace, ease, and satisfaction constitute pleasure and happiness, and are the very soul of conversation, if they be interrupted, the design of the Society is undermined; and in that case how should brotherly love continue? Certain it is, that unless good order, decency, and temper be preserved by the individuals of the Society, confusion will be introduced, and a dissolution will in all probability be the consequence.

What therefore remains, is to remind the brethren, that Masons have ever been lovers of order, and that the number of their lights, and the declared end of their coming together, intimate the frame and disposition of mind wherewith they are to meet, and the manner of their behaviour when assembled.

Shall it then ever be said, that those who by choice are distinguished from the gross of mankind, and who voluntarily have enrolled their names in this most ancient and honourable Society, are so far wanting to themselves and the Order they profess, as to neglect its rules?

We are, let it be considered, the successors of those who reared a structure to the honour of Almighty God, the Great Architect of the world, which, for wisdom, strength, and beauty, has never yet had any parallel. We are intimately related to those great and worthy spirits, who have ever made it their business, and their aim, to improve themselves and to inform mankind. Let us then copy their example, that we may also hope to obtain a share in their praise. This cannot possibly be done

in a scene of disorder: pearls are never found but when the sea is calm; and silent water is generally deepest.

It has been long, and still is, the glory and happiness of the Society, to have its interests espoused by the great, and noble, and honoured of the land; persons who, after the example of the wisest and the grandest of kings, esteem it neither a condescension nor dishonour to patronize and encourage the professors of the Craft. It is our duty, in return, to do nothing inconsistent with this favour; and, being members of this body, it becomes us to act in some degree suitable to the honour we receive from our illustrious head.

If this be done at our general meetings, every good and desirable end will the better be promoted among us. The Craft will have the advantage of being governed by good, wholesome, and dispassionate laws; the business of the Lodge will be smoothly and effectually carried on; your officers will communicate their sentiments, and receive your advice and opinions with pleasure and satisfaction: in a word, true Masonry will flourish, and those that are without will soon come to know that there are more substantial pleasures to be found, as well as greater advantages to be reaped, in our Society, orderly conducted, than can possibly be met with in any other bodies of men, how magnificent soever their pretensions may be. For none can be so amiable as that which promotes brotherly love, and fixes that as the grand cement of all our actions, to the performance of which we are bound by an

obligation, both solemn and awful, and which is entered into by our own free and deliberate choice; and, as it is to direct our lives and actions, it can never be too often repeated, nor too frequently inculcated.

ARGUMENT XXX.

AN ADDRESS DELIVERED IN A LODGE OF FREE AND ACCEPTED MASONS, IMMEDIATELY AFTER THE EXPULSION OF A MEMBER, WHO HAD BEEN REPEATEDLY, BUT IN VAIN, ADMONISHED FOR THE ILLIBERAL PRACTICE OF BACKBITING AND SLANDERING HIS BRETHREN.[1]

As in all numerous bodies and societies of men some unworthy will ever be found, it can be no wonder that, notwithstanding the excellent principles and valuable precepts laid down and inculcated by our venerable institution, we have such amongst us—men who, instead of being ornaments or useful members of our body, I am sorry to say, are a shame and disgrace to it!

These are sufficiently characterized by a natural propensity to backbite and slander their brethren: a vice truly detestable in all men, and more peculiarly so in Freemasons, who, by the regulations of their institution, are especially exhorted and enjoined "to speak as well of a brother when absent as present; to defend his honour and reputation wherever attacked, as far as truth and justice will permit; and, where they cannot reasonably vindicate him, at least to refrain from contributing to condemn him."

[1] See Hutchinson's "Spirit of Masonry," Appendix D, pp. 242–250.—EDITOR.

But, alas! regardless of their duty in general, and of these laudable injunctions in particular, we frequently find such men assiduously employed in traducing the character of their brethren, and—instead of rejoicing at their good fortune, pitying their misfortune, and apologising for their weakness and errors — envying their prosperity; and, unaffected by their adversity, with a secret and malicious pleasure, exploring and publishing their defects and failings. Like trading vessels, they pass from place to place, receiving and discharging whatever calumny they can procure from others, or invent themselves.

As we have just now had a mortifying instance of the necessary consequence of such base conduct in the expulsion of one of our members, permit me to deliver to you some sentiments of the great Archbishop Tillotson on the subject.[2] He assigns various causes for this evil, and also furnishes directions which, if adhered to, will greatly contribute to prevent and remedy it.

"If we consider the causes of this evil practice, we shall find one of the most common is ill-nature; and, by a general mistake, ill-nature passes for wit, as cunning does for wisdom; though, in truth, they are as different as vice and virtue.

[2] See Tillotson's Works, Serm. xlii., "Against Evil Speaking," vol. i. pp. 397, and *sqq.* ed. 1752. Neither Hutchinson nor Dr. Ashe quote Archbishop Tillotson *verbatim*, but continually give the sense rather than the substance of the passages to which they refer. It has been thought advisable to leave the text, for the most part, as it stands in previous editions, and only to give the more important variations from the original text, chiefly where the meaning is strengthened.—EDITOR.

"There is no greater evidence of the bad temper of mankind than their proneness to evil speaking; for 'out of the abundance of the heart the mouth speaketh;' and, therefore, we commonly incline, through censoriousness, to the uncharitable side.

"The good spoken of others we easily forget, or seldom [make] mention [of it]; but the evil lies uppermost in our memories, and is ready to be published on all occasions; nay, what is more ill-natured and unjust, though many times we do not believe it ourselves, we tell it to others, and venture it—to be believed [or not], according to the charity of those to whom it is told.

"Another cause of the frequency of this vice is that many are so bad themselves [in one kind or other]. For to think and speak ill of others, is not only a bad thing, but a sign of a bad man. When men are bad themselves, they are glad of any opportunity to censure others,—and endeavour to bring things[3] to a level, hoping it will be some justification of their own faults if they can but make others appear equally guilty.[4]

"A third cause of evil speaking is malice and revenge. When we are blinded by our passions, we do not consider what is true, but what is [spiteful and] mischievous; we care not whether the evil we speak be true or not; nay, many are so base[5] as to invent and raise false reports, on purpose to blast the repu-

[3] "Men."—TILLOTSON.

[4] "Render others as bad as themselves."—*Id.*

[5] "Devilish."—*Id.*

tations of those by whom they think themselves injured.

"A fourth cause of this vice is envy. Men look with an evil eye upon the good that is in others—and do what they can to discredit their commendable qualities; thinking their own character lessened by them, they greedily entertain, and industriously publish what may raise themselves upon the ruins of the reputation of other men.

"A fifth cause of evil speaking is impertinence and curiosity, and an itch of talking[6] of affairs which do not concern us. Some love to mingle themselves in all business, and are loth to seem ignorant of such important news as the faults and follies of men;—therefore, with great care they pick up ill stories, to entertain the next company they meet,—not perhaps out of malice,[7] but for want of something better to talk of.

"Lastly, [men] do this many [times] out of wantonness and for diversion, so little do they consider, that a man's reputation is too great and tender a concern to be jested with, and that a slanderous tongue bites like a serpent and cuts[8] like a sword. What can be so barbarous,[9] next to sporting with a man's life, as to play with his honour and good name,[10] which to some is better[11] than life.

"Such, and so bad, are the causes of this vice.

"If we consider its pernicious effects, we shall

[6] "And meddling in the affairs of other men."—TILLOTSON.
[7] "Any great malice."—*Id.*
[8] "Wounds."—*Id.*
[9] "More barbarous."—*Id.*
[10] "Reputation. *Id.*
[11] "Dearer."—*Id.*

find that to such as are slandered it is a great injury, commonly a high provocation, and always matter of grief.

"It is certainly a great injury; and if the evil which we say of them be not true, it is an injury beyond[12] reparation. It is an injury that descends to a man's children;[13] because the good or evil name of the father is transmitted[14] down to them, and many times the best thing he has to leave them is an unblemished virtue.[14] And do we make no conscience to rob his innocent children of the best part of their small[15] patrimony, and of all the kindness that would have been done them for their father's sake, if his reputation had not been undeservedly[16] stained? Is it no crime, by the breath of our mouth, at once to blast a man's reputation, and to ruin his children, perhaps to all posterity? Can we [make a] jest with so serious a matter—an injury so very hard to be repented of as it ought? because, in such a case, no repentance will be acceptable without restitution, if in our power.[17]

"Even suppose the matter of the slander true, yet no man's reputation is considerably stained, though never so deservedly, without great hurt[18] to him; and it is probable that the charge,[19] by passing through several hands, is aggravated beyond truth, everyone[20] being apt to add something to it.

[12] "Beyond imagination and beyond all possible reparation."—TILLOTSON. [13] "And posterity is derived."—*Id.*

[14] "Is derived the reputation of his unblemished virtue and worth."—*Id.* [15] "This small."—*Id.* [16] "So undeservedly."—*Id.*

[17] "If it be in our power."—*Id.* [18] "Harm and damage."—*Id.*

[19] "It is great odds, but the matter."—*Id.*

[20] "Out of his bounty being."—*Id.*

"Beside the injury, it is commonly a[21] high provocation, the consequence of which may be dangerous and desperate quarrels. One way or other, the injured person will hear of it, and will take the first opportunity to revenge it.

"At [the] best, it is always matter of grief to the person defamed; and Christianity, which is the best-natured institution in the world, forbids us to do those things whereby we may grieve one another.

"A man's character[22] is a tender thing, and a wound there sinks deep into the spirit even of a wise and good man; and the more innocent any man is in this respect, the more sensible he is of this uncharitable treatment;[23] because he never treats others so, nor is he conscious to himself that he has deserved it.

"To ourselves the consequences of this vice are as bad, or worse. He that accustoms himself to speak evil of others, gives a bad character of himself, even to those he desires to please, who, if they be wise,[24] will conclude that he speaks of them to others, as he does of others to them.

"And this practice of evil speaking may be inconvenient in many other ways. For who knows,[25] in the chance of things, and the mutability of human affairs, whose kindness[26] he may [come to] stand in need of before he dies? So that, did a man only consult his own safety and quiet, he ought to refrain from evil speaking.

[21] "A very high."—TILLOTSON. [22] "A man's good name."—*Id.*
[23] "This hard usage."—*Id.* [24] "Wise enough."—*Id.*
[25] "For no man knows."—*Id.*
[26] "Kindness and goodwill."—*Id.*

"How cheap a kindness it is to speak well, at least not to speak ill, of others.[27] A good word is an easy obligation, but not to speak ill requires only our silence [which costs us nothing]. Some instances of charity are chargeable;—but were a man ever so[28] covetous, he might afford another his good-will;[29] at least, he might refrain from speaking ill of him, especially if it be considered how dear many have paid for a slanderous and reproachful word.

"No quality ordinarily recommends one more to the favour[30] of men than to be free from this vice. Such a man's friendship every one desires; and, next to piety and righteousness,[31] nothing is thought a greater commendation,[32] than that he was never, or very rarely, heard to speak ill of any.

"Let every man lay his hand upon his heart, and consider how he himself is apt to be afflicted[33] with this usage. Nothing, sure[ly], is more equal and reasonable than that known rule, what thou wouldst have no man do to thee, that do thou to no man.

"The following direction, if duly observed, will greatly contribute to the prevention and cure of this great evil.

"Never say any evil of another.[34]

"Whenever you positively accuse[35] a man of any

[27] "Of any."—TILLOTSON.
[28] "Never so."—*Id.*
[29] "Good word."—*Id.*
[30] "Favour and goodwill."—*Id.*
[31] "Next to piety towards God, and righteousness to men."—*Id.*
[32] "A more significant commendation."—*Id.*
[33] "Affected."—*Id.*
[34] "Any man, but what you certainly know."—*Id.*
[35] "And indite any man."—*Id.*

crime, though it be in private and among friends, speak as if you were upon your oath, because God sees and hears you. This, not only charity, but justice, demands[36] of us. He that easily credits a false report is almost as culpable[37] as the first inventor of it. Therefore, never speak evil of any upon common fame, which for the most part is false, but almost always uncertain.[38]

"Before you speak ill of another,[39] consider whether he has not obliged you by some real kindness, and then it is a bad turn[40] to speak evil of him[41] that hath done you good.[42] Consider, also, whether you may not come hereafter to be acquainted with him, related to him,—or in want of his favour,[43] whom you have just injured,—and whether it may not be in his power to revenge a spiteful and malicious attack[44] made upon him? So, if a man be careless how he hurts others, yet he should, in prudence, have some consideration of himself.

"Let us accustom ourselves—to be truly sorry for the faults of men, and then we shall take no pleasure in publishing them. [And this] common humanity requires of us, considering likewise how severe a punishment every crime is[45] to itself, [and] how

[36] "And regard to truth do demand."—TILLOTSON.
[37] "As faulty."—*Id.* [38] "Whether it be true or not."—*Id.*
[39] "Evil of any man."—*Id.* [40] "Bad return."—*Id.*
[41] "Ill of him who."—*Id.* [42] "Us good."—*Id.*
[43] "In need of."—*Id.*
[44] "And needless word by a shrewd turn; so that if a man made no conscience of hurting."—*Id.*
[45] "Every fault and miscarriage is."—*Id.*

terribly it exposeth a man to the wrath of God, both here and hereafter.[46]

"Whenever we hear a man evil spoken of,[47] if we have heard any good of him, let us mention it.[48] It is always more human, and more honourable to vindicate others than to accuse them.[49] Were it necessary[50] that a man should be evil spoken of, his good and bad qualities should be represented together,[51] otherwise he may be strangely misrepresented, and an indifferent man may be made a monster.

"They that will observe nothing in a wise man, but his oversights and follies;[52] nothing in a good, but his failings and infirmities, may render[53] both despicable.[54] Should we heap[55] together all the passionate speeches, all the imprudent[56] actions of the best individual,[57] and represent them at[58] one view, concealing his virtues,[59] he, in this[60] disguise, would look like an insane or outrageous man;[61] and

[46] "Both in this world and the other."—TILLOTSON.

[47] "Any man evil spoken of."—*Id.*

[48] "Let us say that."—*Id.*

[49] "The more humane, and the more honourable part to stand up in defence and vindication of others, than to accuse and bespatter them."—*Id.*

[50] "If there were any need."—*Id.*

[51] "Mentioned together."—*Id.*

[52] "His failings and infirmities."—*Id.*

[53] "May make a shift to render."—*Id.*

[54] "A very wise and good man very despicable."—*Id.*

[55] "If one should heap."—*Id.*

[56] "All the froward and."—*Id.*

[57] "Best man." —*Id.*

[58] "And present it all at."—*Id.*

[59] "His wisdom and virtues."—*Id.*

[60] "The man in this."—*Id.*

[61] "Like a madman or a fury."—*Id.*

yet, if his life were fairly represented in the manner[62] it was led—he might appear[63] to all the world to be an amiable and excellent person. But how numerous soever[64] any man's ill qualities are, it is but just that he should have [the] due praise of his virtues, whatever they be.[65]

"That you may not speak ill,[66] do not delight in hearing any one evil spoken of.[67] Give no countenance to busy-bodies;—if you cannot decently reprove them because of their quality, [then] divert the discourse some other way, or—by seeming not to mind it, signify[68] that you do not like it.

"Let every man mind his own concerns.[69] Do but endeavour in good earnest to mend yourself, and it will be work enough,[70] and leave you little[71] time to talk of others."

In the foregoing sentiments, the back-biter and slanderer may see himself fully represented as in a true mirror; and detestable as the spectacle naturally appears, much more so does it seem when masonically examined. May all such, therefore, contemplate the nature and consequences of this abominable vice; and that they still may become worthy men and Masons, let them constantly pray in the words of the Royal Psalmist (Psalm cxli. 3,

[62] "And just in the same manner."—TILLOTSON.
[63] "He would appear."—*Id.*
[64] "How many and great soever."—*Id.*
[65] "Of the few real virtues that are in him."—*Id.*
[66] "Of any."—*Id.* [67] "To hear ill of them."—*Id.*
[68] "You may sufficiently."—*Id.*
[69] "Mind himself and his own duty and concernments."—*Id.*
[70] "Enough for one man." [71] "Leave thee but little."

Prayer Book version), "Set a watch, O Lord, before my mouth; keep thou the door of my lips!" Being assured for their encouragement, that he who backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour, shall abide in the tabernacle of the Lord, and shall dwell in His holy hill.[72]

I have in this illustration, as a specimen of the mode of excluding an offending brother from the honours of the Lodge and the Society of the Fraternity, confined myself to the offence of betraying secrecy, or being guilty of defamation and slander. Such features of infidelity and abuse, so dangerously injurious to the good name of a brother Mason, or even a neighbour in civil life, were selected on this occasion with a reference to the sacred obligations of Masons in particular, who are obliged, by the most religious regulations, to keep the confidence imparted to them for ever unrevealed and inviolate in the silent recesses of the breast, as also to preserve a most lively sense of the divine duty of goodwill, and sincerity, and respect to all mankind, as it were stamped upon the living tablet of the heart. A Mason is most solemnly instructed in the inestimable value of a good name in his own instance and the cases of his brethren and neighbours; he knows, of a truth, that therein consists a possession which the markets of the merchant cannot expose for sale, because it is above all price invaluable. Our first Grand Master, the sapient king, says,

[72] Here the "Charge" as given by Hutchinson ends. The conclusion alone contains the language of Dr. Ashe.—EDITOR.

it is better than precious ointment,[73] no doubt meaning the exquisite excellency of its essential sweetness, and the actual suavity of its delightful odours. If any Mason, therefore, could be discovered (for even such a possibility is questioned) regardless of the secrets confided to him, which he is bound to keep, as the vestal fire used to be found and saved alive, or even unimpressed with a pious sensibility to value and save his neighbour's character, he would deserve to be put out beyond the bounds of the camp of the *Israelites without guile* [74] and so to remain unfit for admission among the brethren, as being *unclean,*[75] or covered with blemishes of moral turpitude. Such peccability and offensiveness, when found out as his mental *leprosy,* could not but subject him to the severest penalty which the rules of the Fraternity provide, viz., the casting him out as a dead member—dead to the intents and purposes of integrity and faith, and also of the relations of common amity and charity.

Having made every effort to give a general outline of the constitutions and discipline of the brotherhood, so far as it is allowable to do, and made a concise Manual, in which is offered, in a small compass, an interesting summary of the polity and learning of the Fraternity, I submit it as a pledge of my own faithful adherence to the high principles on which Masonry is builded from the beginning, as well as my most cordial regard and affectionate good wishes for the brethren them-

[73] Eccl. vii. 1. [74] Psalm xxxii. 2; John i. 47.

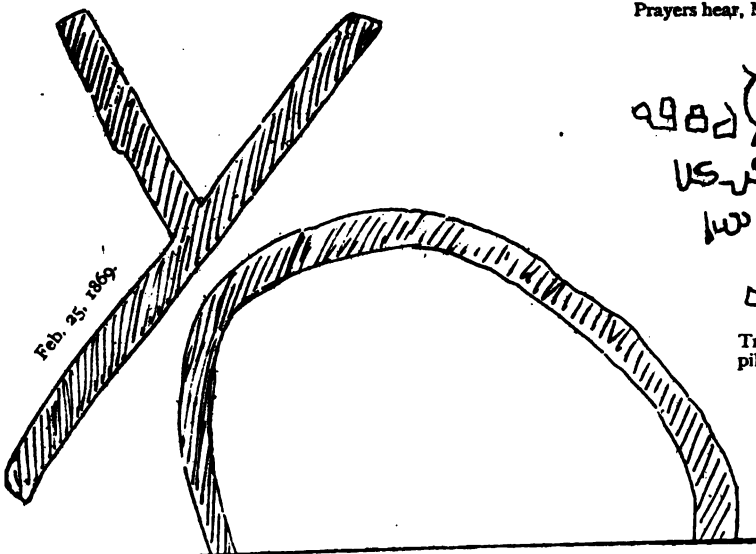
[75] For these references, see Levit. and Deut.

selves, in all their widely extended classification and undivided attachment of honour and concord. We are erected, we should be all aware, as a city upon a hill; our government, in the dark ages of error and ignorance, shed a divine illumination upon a benighted world. And, although we rejoice at present that the age in which we live is enlightened, the purity of our institution is alike salutary and gratifying in the brightness of its shining. Every Mason, therefore, must be sensible that he is to let his light shine in propriety and virtue, knowing that Masonry, like the temple at Jerusalem, was erected to maintain and show the worship of Jehovah, and the virtues which ought to dignify and distinguish the true worshippers therein, who worshipped in the spirit and truth of its shining symbols, and hallowed emblems and ordinances! Masonry in this way will be looked upon as an establishment honourable and venerable, if its members will conspire, as they ought to do, to render it a great *lens*, collecting within the focus of the Order the beams of true philosophy, piety, and benevolence. So their unanimity in honour and righteousness must still lift them up, as an illustrious *beacon* in this sublunary and imperfect state of being, wherein, unfortunately, mankind cannot be cemented by the celestial medicine of harmony supplied in the Gospel of Jesus Christ, who brought down a *marvellous light* with the tabernacle of the Father of Heaven, which descended in His angelic mission on earth! Individuals are known to allege against our Order the usages of emblems, when it is urged by them, that the significations

and types of the Mosaical institute subsided and ceased in the New Law. Conceding the truth of what they urge in the matter of evangelical interest which they bring forward, their own argument is turned against them. Are the sects enlightened enough; are they capable at all to worship in truth and cultivate virtue in real charity, although the emblems of Aaron were put down at the altar of the Redeemer? This fulfilment, which dispensed with much of the ceremonial law, was a revelation, no doubt, of vast import and advantage in our present valley and shadow of death; and it ought to have instructed mankind in unity, philanthropy, godly love,—those better things which the old law anticipated in the dispensation of Messiah. Yet we perceive the Christian sects still walking in the darkness of uncharitable difference; their glass is, alas! so dark, that often they appear to ascertain no glimpse of the divine benevolence; they do not live in unity, or connected by the amiable bonds which the Gospel-covenant enjoins them to do as brethren among themselves, and followers of their founder, Christ the Lord. The very light of what a sect sometimes calls its religion, is known in its economy to cover its votaries with darkness, and how great is that darkness which makes men hostile each to the other, and builds walls of exclusion in Christ's church and kingdom! Emblems are not entirely laid aside by the sects of societies of Christians. The Church of Rome retains much of the ceremonial law, and most of the Reformed churches cherish the religion of Baptism, as a Sacrament or

symbol of divine signification. In short, our present dark estate, it would seem, can never acquire that pure unbeclouded economy which shall emancipate man from all allusions and emblematical rites. But whenever "the Sun of Righteousness" shall so gloriously arise on the earth, Masons shall be glad indeed, and then it may be consistent with the purposes of the Father of Light to suspend or dissolve Masonry, when truth shall appear without the spots and stains of vulgar ignorance, or that sectarian dishonour which unhappily obscures it by a partial eclipse even in this age, wherein the sciences have acquired a fine and a bright progress. May they shine more and more unto that perfect day of brightness and benevolence which has been alluded to as the epoch when Masons may put down their emblems of light!

With this Masonic sentiment, I conclude my "*Masonic Manual,*" and may every member of our Order remember the sentiment whilst he opens it. If so, I shall not have catered Masonic provisions to no purpose. At all events, I shall not lose my labour. I am an older brother; I took delight, in the years of my youth, in the theory and exercise of our instituted laws and usages, and knowing that they are sometimes arraigned by the ignorant and malevolent, I was indeed interested to implead the ill-founded allegations of illiberality and gross ill-will. In this I can have no interest to deceive mankind, whilst my aim is pursuant to the patriotic sentence of Father Paul (viz., *esto perpetua*), to say and pray for Masonry in her sacred principle, may it obtain for ever among men!



Prayers hear, Mohammed and his successors.

Traced from Lieut. Warren's tracing from a pillar, found by him near "Ecce Homo Arch."

APPENDIX.

THE BURIAL OF MOSES.

By Nebo's lovely mountain,
On this side Jordan's wave,
In a vale of the land of Moab,
There lies a lonely grave.
But no man dug that sepulchre,
And no one saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth,
But no man heard the trampling,
Or saw the train go forth.
Noiselessly as the daylight
Comes, when the night is done,
Or the crimson streak on Ocean's cheek
Fades in the setting sun.

Noiselessly as the spring time,
Her crest of verdure waves,
And all the trees on all the hills
Open their thousand leaves;
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
That grand procession swept.

Perchance some bald old eagle,
On grey Beth-Peor's height,
Out of his rocky eyrie,
Looked on the wondrous sight

Perchance some lion, stalking;
Still shuns the hallowed spot;
For beast and bird have seen and heard
That which man knoweth not.

For when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drums,
Follow the funeral car;
They show the banners taken,
They tell his battles won,
And after him lead his matchless steed,
While peals the minute gun.

Amid the noblest of the land
They lay the sage to rest!
And give the bard an honoured place
With costly marble drest;
In the great Minster's transept high,
Where lights like glories fall,
While the sweet choir sings and the organ rings
Along the emblazoned hall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, words half so sage
As he wrote down for men.

And had he not high honour?
The hill-side for his pall,
To lie in state while angels wait,
With stars for tapers tall;
The dark rock pines, like tossing plumes,
Over his bier to wave,
And God's own hand, in that lovely land,
To lay him in the grave?

In that deep grave without a name,
Whence his uncoffined clay
Shall breathe again—most wondrous thought—
Before the judgment day;
And stand with glory wrapped around,
On the hills he never trod,
And speak of the strife that won our life
Through Christ th' Incarnate God.

O, silent tomb in Moab's land,
O, dark Beth-Peor's hill,
Speak to these curious hearts of ours,
And teach them to be still!
God hath His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the sacred sleep,
Of him He loved so well.

THE END.

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